







Childhood often serves as the link between two epochs. As long as there are children to remember the previous generation, they keep the past alive, enlarging our understanding of a disappearing world.

In the 1930s, New Bedford, Massachusetts, where I spent my childhood, had toppled from its zenith as the whaling center of the world, its opulent and fascinating past falling gradually into the annals of history. With the discovery of kerosene some 70 years earlier, the world's reliance on whale oil had diminished, and thus New Bedford lost its chief industry. The onset of the Great Depression, another economic calamity, forced the people of New Bedford to scratch a living from the small fishing fleet and a few large factories. Yet the port city that Herman Melville had immortalized in *Moby-Dick* still displayed vestiges of the "patrician-like houses, bountiful horse-chestnuts, fine maples" and "flowering gardens," which he praised in his classic story about the search for the white whale.

My grandfather had prospered in the city, having purchased shares in the whaling vessels at the turn of the century, and also the "Whaling Outfitters," a company that sold clothing-gear to the whalers as they set out on voyages that kept them at sea for three or four years. His Whaling Outfitters, located two blocks from the docks, the last of its breed still standing in the 1930s, had become a landmark and reminder for local people of an era that had made their city famous.

My strongest memory of that fading period is the Saturday nights in winter when the store stayed open for business until 8:00 p.m. The whaling captains, long-retired and ancient, would limp into the establishment and lower themselves into wooden chairs arranged in a circle in the rear of the store. There, in the "Portuguese Corner" — named after the captains, most of whom were of Portuguese extraction — they would retell yarns of shipwrecks, exotic places they visited and their adventures at sea in chase of the whale. Members of my numerous and extended family would wander in to join the circle. My young cousins and I, normally boisterous and disruptive, were mesmerized by the bonhomie that pervaded the rear of the store.

At 8:00 p.m., young and old alike, we'd step outside onto the same cobblestones that Melville's Ishmael trod. Homeward bound, we would pull our wool coats around us against the penetrating cold that blew off the ocean, the tales still ringing in our ears.

Four decades and some years have passed since those days of my childhood and all the whaling captains have died; the most important of their stories have entered history books; a superb whaling museum has been created to house the memorabilia of that colorful period. A few of their children, like me, remember their faces and hear their voices. When we pass on, the whole whaling episode in New Bedford will be history.

We have tried in this issue to view childhood from a variety of perspectives: the camera's lens; the writer's pen; the researcher's findings; the teacher's methodology; the choreographer's pirouette; and the journalist's reminiscence. The articles and stories come from people born in Israel, Colombia and India, as well as Americans from the east and west coasts, providing an intriguing diversity.

## Letters to the Editor

We hope you enjoy reading the *Brandeis Review*. Designed as a medium to keep you in touch with classmates and the University family in general, it also offers articles to stimulate thought and generate discussion. In the next issue we would like to initiate a "letters to the editor" column offering a forum for commentary.\* If you have any comments on the articles you have read in the last few issues, or matters that you would like to share with other readers, please write to:  
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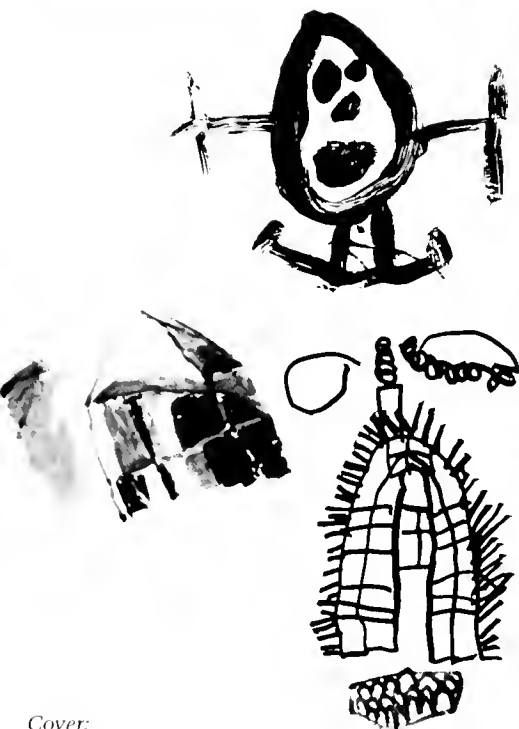
Brenda Marder  
Editor

\* The editor reserves the right to edit letters for publication in the *Brandeis Review*.



# Childhood

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by Pranay Gupte '70



It is now nearly 20 years since, very early on a cool September morning, I said farewell to my father and mother and boarded a plane for America. I was a few months past my 17th birthday and had never been abroad. I had won a scholarship to Brandeis University and had only to pay for my transportation from India, an expense that my father agreed to meet. He felt that it would do me good to get away from my protected environment in Bombay. He had not the slightest doubt that I would return home after my graduation from Brandeis.

My mother had vigorously resisted the trip; she viewed my departure as a rebellion against her and against my conservative upbringing. The scholar and professor in her argued that a college education in Bombay was as good as anywhere abroad. My father prevailed, and I was off to America. But to pacify my mother, I said that I would be back soon. She told me that she thought it was unlikely that I would keep my word because the world outside the womb was so large that it would take me a lifetime to explore.



I thought about her remark from time to time as those 20 years slipped by. My mother never again directly brought up the subject of my returning to India. I like to think that the professional in her recognized her son's need to establish himself independently. Much as it must have hurt her, my mother herself cut the umbilical cord to her only child that morning when I boarded a jetliner to America.

My mother and father are both gone now. My mother was right: the world outside the womb is very large, but the connections are extremely important. These are matters that one doesn't think about ordinarily, but when faced with the death of both parents, the sense of loss is so complete that one is compelled to reach out for the connections.

My mother died last December barely 10 months after my father passed away. Since my father's death, she had become increasingly depressed. Still, the writer in her did not dry up. She continued turning out articles for magazines and newspapers in Bombay. She published a new novel, her 40th in Marathi, a major Indian language.

But the death of a spouse can be devastating. My parents had been married for 48 years and had known each other since childhood. When they decided that they wanted to get married to each other, their respective parents denied them permission; in the traditional Indian style of arranged marriages, each set of parents had chosen another partner for them. So my parents eloped. My mother told me that marrying my father was the bravest thing she did, and that the second bravest thing was to suspend her opposition to my going away to America.

Since my father's death, notwithstanding her literary productivity, my mother's will to live diminished. I traveled several times to India in 1985 to research a new book, and I was startled each time to see how she had aged rapidly. I was also alarmed at how inconsolable my mother had become. Her great fear was that something tragic would happen to her while I was away in some remote part of the world on a writing assignment, not an unlikely possibility.

In the event, I happened to be in Bombay in connection with my book last December. This time my wife Jayanti and our six-year-old son Jaidev were with me. My mother delightedly organized a lunch for us, and she played with my son with great joy. My mother and I took photographs of each other, I with my camera, she with her eyes. The next day, she was dead. The doctors said that she died of a cardiac arrest in her sleep. I think she died of a broken heart that would not mend.

A close family friend, who helped with the funeral arrangements, asked me what my mother's life meant to me. He said that perhaps I should explain to my son the nexus between my mother and myself because it was important that children understand what went into the making of their parents, what the threads and seams joining the generations were. During the funeral, sitting by myself on a bench in a crematorium watching the flames from my mother's pyre blaze into the clear blue December sky, I grasped for the connections between her life and mine.

As I watched my mother's body crumble into ashes, it occurred to me how many questions I still needed to ask her about herself and about the extraordinary time she lived through. What made her a writer? What gave her that energy to put herself through university and acquire a doctorate, a rarity for women of her time? What explained her literary bent? What passion caused her to commit her life to helping the needy and dispossessed? What urged her to want to become a teacher? The questions cascaded. I realized that by the time I had left Bombay on that first journey to America, I hadn't been sufficiently grown up to ask my mother all those questions; and the next 20 years were busily spent growing up abroad and there was no time to pose the queries. And now she was dead.

It occurred to me during my mother's funeral that there were perhaps many of my generation who, in their anxiety to develop nuclear families and escape the smothering traditionalism of their parents' societies, fled so fast from their backgrounds that they failed to comprehend where they had come from.

In my mother's case, she never forgot her roots. She was born a Hindu in the village of Chauk in Maharashtra, a state in the western region of India. The daughter of an obscure Indian army sergeant, Ramchandra Pradhan, she had an older brother and sister. Of Ramchandra Pradhan I know very little beyond the fact that he served in the Middle East and died destitute. My mother, even as a schoolgirl in Chauk, gave tutorials to pay for family provisions. I am not clear when my mother, and her mother, moved to Bombay, but I do know that she received her bachelor's degree there from St. Xavier's College. During her college years, my mother won several local beauty contests. She was not a tall woman, perhaps just over five feet, her face was lean, her eyes were large and her black hair was shiny; she was dainty in those days, slim as a sylph.

My mother then taught at a number of schools around Bombay. Among her students were men and women who later distinguished themselves in the arts and in politics. Among them were Govind Talwalkar, now editor of the *Maharashtra Times* in Bombay; Mohan Sukhtankar, a noted actor of the Marathi state; and Bal Thackeray, a leading political cartoonist. In fact, my mother and Mr. Thackeray had a private joke that went on between them for decades: according to my mother's version, she had once rapped Mr. Thackeray on the head when he was a little boy at school for failing to memorize a poem. Ever since then, whenever they met or talked with each other by telephone, Mr. Thackeray would begin the conversation by reciting a stanza from that poem.



Charusheela Gupte (left) with Vatsalabai Naik

My mother once told me that early in her life she resolved to get away from the degrading poverty of her childhood. Often there was no food, and seldom new clothing in the Pradhan family. The three Pradhan children, after the death of their father, were trundled from one relative's home to another. My mother told me that she and her siblings were frequently made to work as servants, cleaning toilets and scrubbing floors. I told my mother that she could well have been a character in a Horatio Alger novel, where poor people rose in life by dint of hard work and true grit. Her response to me then was that her life was no novel, it was all too real.

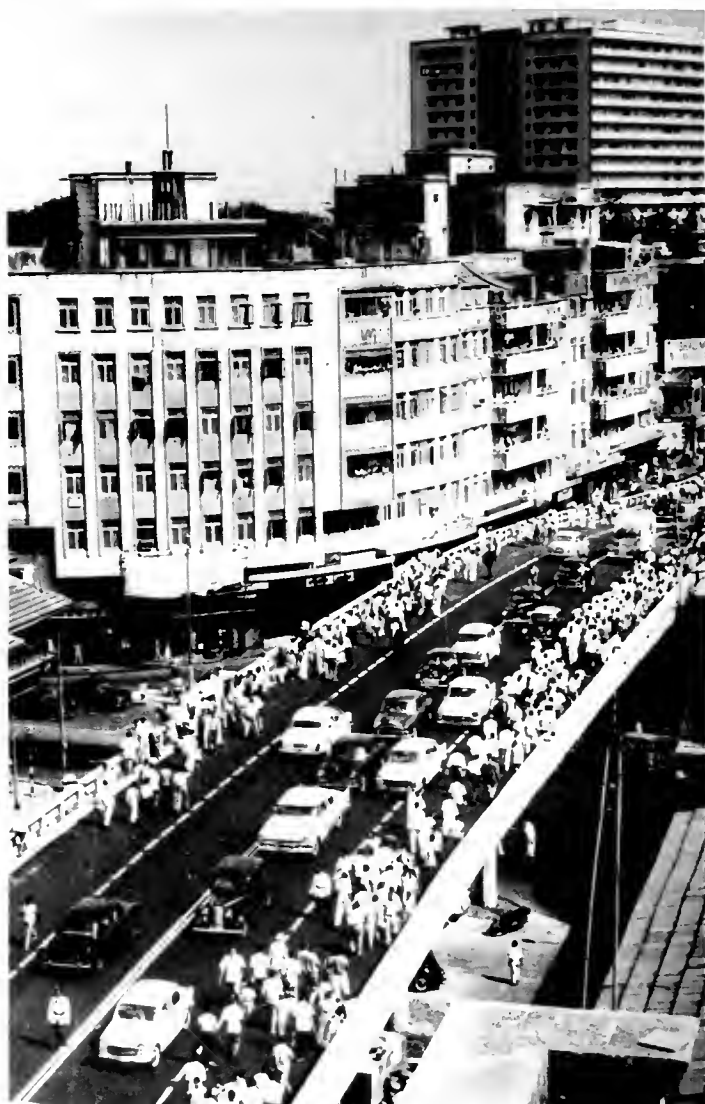
The early years of my mother's marriage to my father were hard. My father was a struggling lawyer, and my mother taught school and also worked on her doctoral thesis on Marathi comedy. My parents' first child, a boy, was still-born. I was born in 1948, almost a year after India obtained independence from Britain.

From my hazy memories I can recall how frenetic the 1950s and 1960s were for my mother. She was a leading activist in the Samyukta Maharashtra movement, which resulted in the carving of the new Maharashtra and Gujerat states out of the old unified Bombay State. My mother formed a number of cultural organizations, such as Anandban and Kalatarang, which assisted talented youths from deprived communities to develop their skills as writers and artists. She established specialized women's organizations such as the Vangmaya Vikas Mahila Mandal, which promoted the development of literary skills among women.

Additionally, my mother served for a dozen years on the central government's Central Board of Film Censors. She was also a member of the prohibition panel, the Bombay Telephone Advisory Committee and the Maharashtra Government's social welfare commission.

One of my childhood memories is of the night my mother was elected from the Dadar constituency to the Bombay Municipal Corporation. I remember being in an old car that was part of a procession. Drums rolled and conch shells were sounded. The music of shenai, an Indian flute, was in the air. Sweetmeats were distributed. I remember my father patiently explaining to me the electoral process, and I can still remember my mother's tears of joy.

Political life was less fulfilling for my mother than she would have liked. Although she was active in the Congress Party (the political party of Gandhi and Nehru), she never realized her dream of being asked to run for the State Assembly. I remember how crushed she was when two of her students successively became education ministers in the state cabinet — she was crushed, not out of envy, but because she felt that the ascension of the new generation was a sure sign that her own generation's usefulness in public service was viewed as pretty much over.



AP/Wide World Photos

It was a perception born out of bitterness, to be sure, but there was some truth in it. The men and women who studied under my mother, the generation that grew up in the 1940s when India was achieving her independence from Britain, catapulted into leadership positions in Bombay and Maharashtra with breathtaking speed as they poured their unshackled energies into political ambitions.

My mother found her catharsis in work. She churned out more than a hundred novels, plays and short story volumes. She wrote radio scripts and film documentaries. Her comic dramas were translated into Hindi and Gujarati. She lectured widely throughout Maharashtra on social topics such as the emancipation of women. Her message to poor women always was: nothing is preordained, it is possible to free oneself from poverty, it can be done.

My mother would occasionally spring wonderful surprises on me. She knew that I enjoyed humor. One evening she suggested that I accompany her and my father to a Marathi play. I must have been 11 or 12 years old at the time. I remember how hard I laughed throughout that play. It was only at the end, when someone came by and said “congratulations” to my mother, that I found out it had been her own play I had just seen.

On another occasion, my mother asked me to accompany her to Jai Hind College, where she taught Marathi and Sanskrit. She said that I was to watch a skit being performed by college students. I was left to myself in the front row; my mother explained that she had some work to do in her faculty office upstairs. The play started off with some very funny scenes depicting life in a Bombay middle class neighborhood, and I thought that it was too bad that my mother had missed the opening. But then it occurred to me that one of the players seemed very familiar. It was my mother, who had a role in that enactment.

It was my mother who fired in me the ambition to write. Growing up as a son of a woman of letters, I remember always being surrounded by books and literary people. Giants of Marathi literature such as V. S. Khandekar, P. L. Deshpande, Vrinda Karandikar, Ramesh Mantri, Vijay Tendulkar, Dyaneshwar Ndadkarni and Shanta Shelke were frequently guests at our home. And often my mother would take me to the homes of these writers. Our drawing rooms crackled with intellectual ferment and creative tension as these stalwarts split literary hairs.

And there was also the political two-way traffic. Among my childhood memories are regular visits by Maharashtra politicians such as Yeshwantrao Chavan, who went on to become India's deputy prime minister; S. K. Patil, the head of the Bombay Congress Party; and Vasant Naik, the head of the Maharashtra state cabinet. In fact, one of my mother's enduring friendships was with Vatsalabai Naik, Chief Minister Naik's widow. It was my mother who edited and published a book of poems and essays by the Naiks' deceased daughter.

I know I sometimes felt during my early years that my mother was harsh on me, that she was too demanding that I do well at school. But her admonitions were a function of her love for me: my mother felt that a life without achievement was not a life well spent. Implicit in her exhortations was a simple, central point: that an only child had no one but himself to rely on for support, and that if he was to extract the most out of life, then he damn well first extract the most out of the stuff between his ears. This emphasis on self-reliance ran counter to the way many middle class Indian parents brought up their children; for the most part, these parents tried to shelter their progeny from the vicissitudes of life even after the children had become adults.

These are some of the facts of my mother's 70-year-long life, as I can recollect them. I have no recollection, beyond the superficial ones, of what internal effects these facts had on my mother. I can think now of so many questions about her life and her experiences that I would like to ask her, and I myself possess answers to questions about my own adult life that I am certain she held in her mind. A rich personal source of family traditions, history and ethos has disappeared for me. There is one gift that I will never be able to give to my own son, the gift of the remembered connections between the generations. It was a gift that my parents themselves did not fully bequeath to me, not because they weren't ready to give, but because I was away and because I never bothered to stop and seek answers. I make my home in the United States now, and I expect that my son will too as an adult. With the flight of the years to come, our connections to my personal history are bound to become thinner. And there is no one in Bombay who can reconstruct the past for us, and there is no one who can tell us about the real texture of these connections.

The questions about those connections swirl in my mind every day; they have taken on a powerful clarity and all the questions lead to one question: What made me?

But there is a terrible finality about death. We borrow our parents from the cosmic reservoir only for a very short time, and when they are gone, they are gone.

by Keith Jenkins '79







"These photographs were taken in a changing community, Roxbury, Massachusetts — a once-neglected section which, because of the commitment of a new city administration in Boston, is now the center of economic and political attention."



"When a community is living and growing, photographs can only scratch the surface of the reality. If that community begins to change, however, it is often only through photographs that we can get a sense of what was and perhaps what will be."



"The children photographed here are growing up in a poverty-stricken, crime- and drug-infested area, but fortunately these conditions, at this point, have not dampened their instinctive curiosity and openness. What we see through the camera are images at once truthful and misleading — tempting us to forget the deprivations of the youngsters' surroundings and to replace them with less threatening childhood memories of our own. Urban America can be cruel and unyielding and these children's faces, filled with promise, may alter to reflect despair as they mature."







"If we are to change the cycle of urban poverty, we must begin to deal with the process of growing up in the inner city. The spiritual and emotional destruction that occurs between the years of childhood and adulthood can be prevented, but only through a concerted effort to root out the causes. These photographs illustrate a childhood alive with hope, but unfortunately they may be the only witness to that optimism as the children grow and change in urban America."

by Robert I. Lerman '65



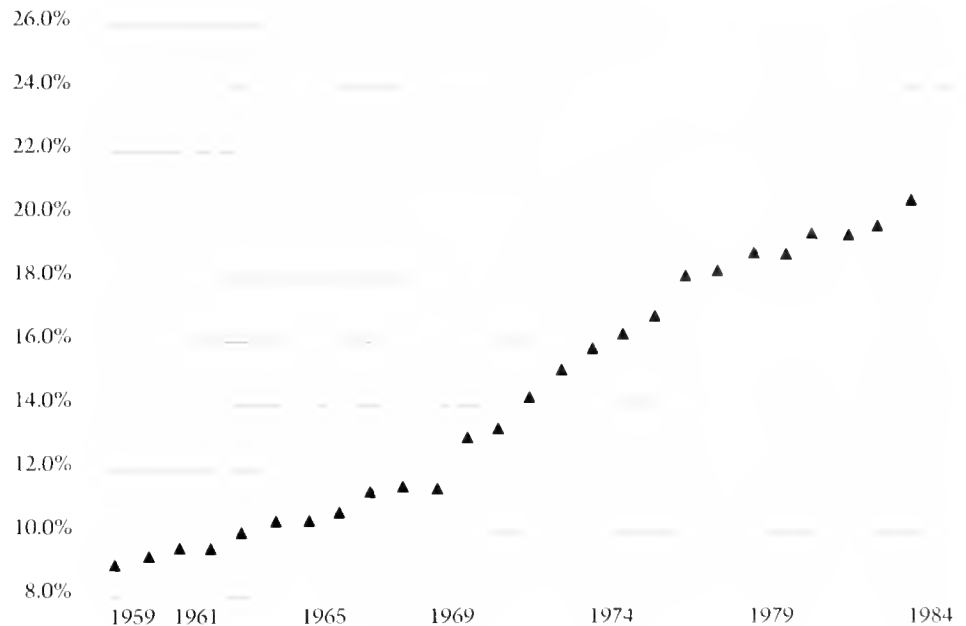
Growing up with enough money is becoming increasingly difficult for many American children. Their economic hardships would be serious, but at least understandable, if they resulted mostly from a deep recession and high unemployment. The troubling fact is that we can blame only part of the worsening economic status of children on impersonal, macroeconomic difficulties. The insensitivity of government is another easy target. Yet again the blame lies elsewhere, since the real value of government outlays on social programs for low income families has increased over the last 15 years.

If neither a sick economy nor an ungenerous government are primarily responsible for the financial difficulties of children, what is? While no one issue can account for a complex social situation, we can point to some likely factors. One striking trend of the last two decades is the failure of large groups of parents to assume financial responsibility for their children. Too many young people are having children at a time when they cannot come close to providing adequate financial support; too many young men are fathering children without any intention of living with them or assuming long-term obligations; too many marriages with children are failing as parents value personal rewards over assuring financial stability for their children; and too many fathers are failing to pay their child support obligations in spite of the often devastating impact on their children's living standards.

Of course, public policy bears some of the blame. The structure of welfare programs rewards failure, is filled with inequities and inefficiencies, imposes harsh disincentives to work and does too little to help working poor families. State and local governments have been unable to establish legally binding support orders for large numbers of unmarried fathers and the court-based child support system has proved unwilling or incapable of collecting large amounts of unpaid legal obligations of absent fathers. Also, the new system of no-fault divorce has unexpectedly led to inequities that leave children and their custodial parents (nearly always the mother) with drastic cuts in their living standards.

Although public policies may be unable to halt the trend toward parental financial irresponsibility, I believe government can reshape its policies to encourage strong families. Political leaders may be ready for new approaches, as indicated by the commissions on welfare policy that have been set up by President Reagan as well as by two unannounced Democratic presidential candidates, Governor Mario Cuomo of New York and Governor Bruce Babbitt of Arizona. Under a grant from the Ford Foundation, I am developing the details of a proposal that, if enacted, would improve the economic situation of children without the negative side effects of today's welfare programs. Before discussing my proposal, let us take a closer look at the problem.

The last 25 years have brought remarkable shifts in the extent and composition of child poverty. Figure 1 reveals the sharp decline in the rate of child poverty from 1959 to 1969, the flat trend over the 1970s and the sizable increases from 1979 to 1983. Explaining the reduction in poverty between 1959 and 1969 is easy: full employment and rapid economic growth. Yet, while economic growth continued in the 1970s, the decline in child poverty did not, mostly because of the dramatic growth in the proportion of children who were living away from at least one parent. In 1970, about 13 of every 100 children lived in families headed by women with no husband. By 1979, the percentage in such families had jumped to nearly 19 percent. Since 1979, both rising unemployment and a further rise in the proportion of children living in mother-headed families generated sharp increases in child poverty.



Among black families, the poverty of children in families with a male head declined dramatically from 61 percent to 18 percent between 1959 and 1978. This constituted extraordinary progress for black children in two-parent families, but unfortunately the income gains did not reach all black children because increasing numbers were living in single-parent families. In 1959, about three of every four black children lived in a two-parent family. By 1984, less than half of black children were living in two-parent families. These enormous increases in absent fatherhood prevented major reductions in black poverty rates. Table 1 shows the 1979 to 1984 changes in the composition of family groups with groups for whites and blacks. Note that the largest increases are among never-married mothers.

		1970	1980	1984
Percent of White Families Headed by:	Two Parents	89.9%	82.9%	79.9%
	Never-Married Mother	0.3%	1.4%	2.7%
	Other Mother Head	8.6%	13.7%	14.6%
	Father Only	1.2%	2.0%	2.8%
Percent of Black Families Headed by:	Two Parents	64.3%	48.1%	40.8%
	Never-Married Mother	5.4%	16.3%	28.1%
	Other Mother Head	27.6%	32.4%	27.8%
	Father Only	2.6%	3.2%	3.3%

The recent childbearing and marital patterns of young blacks are particularly disturbing. As of 1983, nearly two-thirds of black fathers, ages 23 to 25, were not living with their children, and over one of three young black women had become unmarried mothers by age 21. These facts alone suggest that large numbers of black children will grow up in low income families.

Source: U.S. Bureau of the Census, Current Population Reports, Series P-20, No. 398, *Household and Family Characteristics, March 1984*, U.S. Government Printing Office, Washington, DC 1985

This description of the trends is coldly demographic. It diverts attention from the fact that parents themselves made decisions that caused dramatic reductions in the economic status of children. Often, we focus exclusively on a couple's decision to have children outside of marriage, to separate or to divorce. By themselves, these decisions do not lead to significant declines in the living standards of children. A closer look at the issue reveals that the failure of absent parents to make adequate child support payments is what leads to poverty and economic hardships. Why are support payments inadequate? A common and important part of the explanation is that many absent fathers simply do not pay what they legally owe to help support their children. Nonpayment and underpayment of child support obligations historically have been a problem. But in recent years, with such a large proportion of families dependent on such payments, the enforcement of legal support obligations has assumed major significance. Data from the Bureau of the Census indicate the magnitude of the underpayment. In 1983, four million mothers with dependent children under 21 were scheduled to receive a child support payment from an absent father. But only half of the mothers reported receiving the full amount of the award; 24 percent of the mothers were not paid any child support. The situation was even worse for the 3.7 million mothers who never obtained any court order or voluntary agreement. Their average family income was only \$7,400 in 1983.

Although nonpayment of legal support obligations is a significant problem, other factors contribute to the economic hardships experienced by children and divorced and separated parents. One is that a family's cost of living rises when it must maintain separate households. These increased costs arise even if the absent father does not form a second family. This means that any formula for sharing resources must inevitably lead to declines in living standards. No judge can avoid making somebody worse off economically.

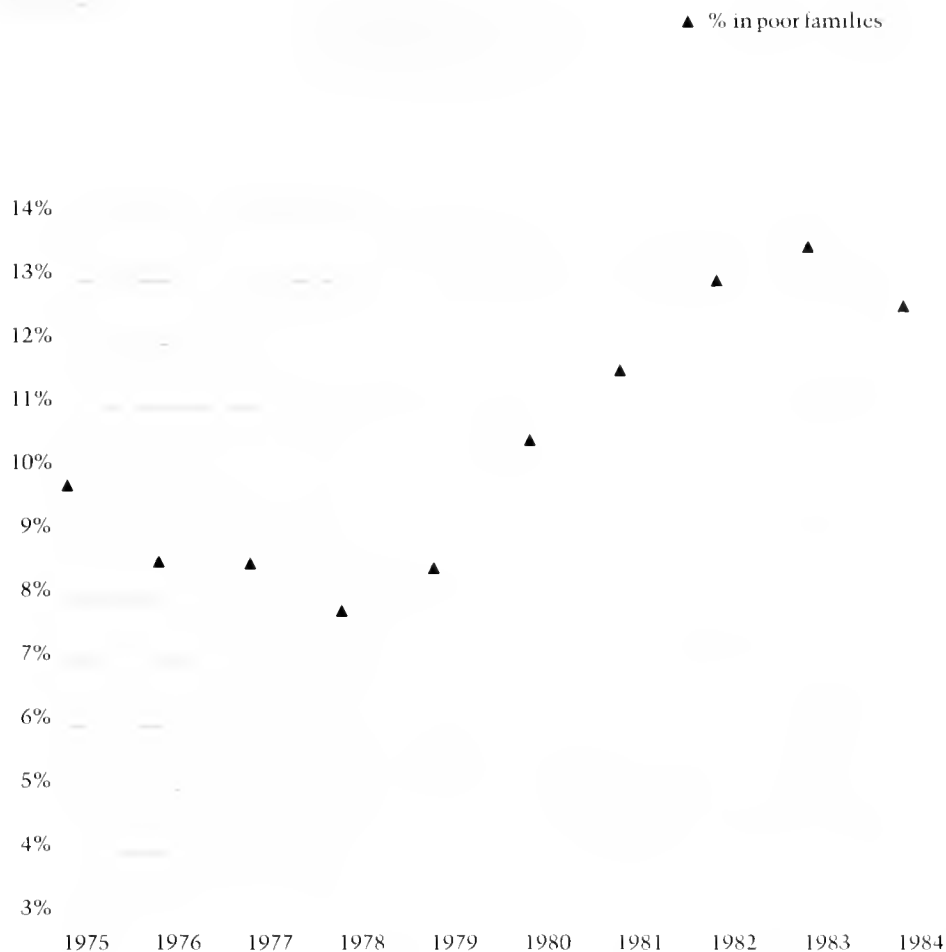
State legislatures mandate that courts choose equitable arrangements under which each newly formed household suffers only moderate reductions. Typical divorce laws call for an equal division of resources between absent fathers and their families. Often, even an equal allocation leaves the custodial parent and her children at lower living standards than the absent parent. For example, a mother and two children would have to live on the same income as the absent parent. Thus, if settlements were to permit the two households to live at the same economic standard, courts would have to require taking more than half the absent parent's income.

In fact, the obligations imposed on absent fathers amount to well under half their income. According to the census data, even those fathers who paid the full amount of their child support awards provided, on average, less than \$3,000 per year. Lenore J. Weitzman, in her excellent book, *Divorce Revolution*, reports that the combined child support and alimony awards imposed on fathers are rarely more than one-third the father's income. In examining data on court awards in California, she found that "close to three-quarters of the California fathers had the 'ability to pay' the amount the court ordered without a substantial reduction in their standard of living." In other words, children and custodial parents had to bear all of the consequent decline in living standards, even when absent parents paid their full legal obligations. According to Weitzman, judges decide on these low awards partly to maintain the father's incentive to earn money and partly to provide him the opportunity to form and support a second family.

While concern over the father's second family seems misplaced, one cannot ignore the issue of incentives. Fathers with moderate earnings will typically face taxes of about 25 percent of their incomes. Having to pay an additional 33 percent of their income as child support payments will mean a 50 percent tax rate on fathers; or viewed from another perspective, each added dollar of earnings raises the absent father's income by only \$0.50. The marginal gain from earnings would fall to 37.5 percent if child support payments were 50 percent of the absent parent's income. The impact on the father's earnings would not necessarily be negative, since the higher support payments would lower his income and might thereby stimulate him to work harder. However, the more serious concern is the increased incentive for fathers to hide their income. Given the government's inability to collect existing support obligations, adding to the father's incentive to hide income would complicate enforcement and raise administrative costs to the point where children gain little.

Some single mothers are able to overcome the absence of child support by earning enough to provide their children a moderate standard of living. But women's earnings generally are lower than men's and even single mothers with some college education averaged only about \$11,000 a year in earnings in 1982-83.

The high unemployment in the early 1980s also played a role in worsening the economic status of children. In particular, joblessness among family heads reversed a long-term trend toward reductions in poverty among children in two-parent families. In 1978, poverty in families with a male present reached an all-time low of six percent, indicating that the poverty problem for stable families had nearly withered away. But, between 1978 and 1984, children in these families experienced sharp increases in poverty as the unemployment rates of adult men jumped dramatically (see Figure 2). Today, nearly half of poor children live in families with a male present.



The disturbing trends in child poverty are increasingly attracting the attention of the public and many political leaders are calling for major changes in public policies. President Reagan announced in his 1986 State of the Union message a major administration study of ways to reform welfare programs so as to mitigate their harmful effects on family structure. Senator Daniel Moynihan, who prophesied in 1965 the disturbing trends in family disintegration, recently called for conservatives and liberals to join in helping to strengthen American families. The major TV networks and national news magazines have highlighted the intractable problems of the underclass and the impact of divorce on the economic status of children.

Improving the economic status of children requires raising the incomes of the parents caring for them. This point seems obvious, but it was not always true. In the late 19th and early 20th centuries, local government agencies often took children out of homes of their widowed or deserted mothers who lacked the income to support their children. In principal, these actions permitted governments to limit the aid provided to able-bodied adults while at the same time insuring that children had adequate food, clothing and shelter. Today, when most believe that economic need does not justify removing children from their parental home, a child's economic welfare depends on what the parents earn and how much they provide for the child. Unfortunately, many parents make decisions that hamper their ability and capacity to support their children. Some do so by having children as teenagers and others by leaving their children.

Unemployment is important but not the sole cause of this poverty. In 1983, over two million children were poor even though the head of their family worked in a full-time job for the entire year. Thus, for many poor children, it is the family head's low wages — not unemployment — that is responsible for the family's poverty.

Despite the much heralded "feminization of poverty," large numbers of poor children still live in two-parent families. Yet, annual poverty rates do not tell the entire story. Other more important questions are: to what extent is family poverty connected with temporary setbacks, such as illness and unemployment? which poor families will recover within one or two years and which families are likely to remain poor for most of the decade? are children poor for a short spell or for most of their childhood?

Answers to these questions have only lately begun to emerge. Recent studies by Harvard's David Ellwood and Mary Jo Bane reveal the complex relationship between the duration of poverty and family organization. Most families that are counted as poor during a 10-year period experience poverty for short periods such as six months or a year. Nearly half of all spells in poverty end within one year. However, the chronically poor account for most of the nation's poverty and they are especially concentrated among one-parent families. The authors note that children born to unmarried women are likely to remain poor for most of their childhood. In contrast, poverty experienced by children with both parents present will generally last only one or two years.

What are the implications of these realities for public policy? To some, the high and continuing child poverty calls for substantial increases in direct government assistance. For example, in Massachusetts, welfare advocacy groups have lobbied strongly for 25 percent increases in payment levels under the Aid to Families with Dependent Children (AFDC) program. An alternative view, most closely associated with President Reagan and author Charles Murray, is that added government assistance will worsen the poverty problem among children by weakening the incentives for recipients to work and the incentives to form and maintain stable, intact families.

These two positions confront people of good will with a stark choice. Raising benefits gives poor children the means to eat better and to live in a cleaner place, but runs the risk of creating new poverty by increasing the rewards for family breakup and for not working. Fortunately, there are ways to avoid this severe trade-off.

Under the approach I have been developing, the federal and state governments could reshape the welfare system so as to benefit children while encouraging self support. The fundamental idea behind the new approach is to assist most low income families to achieve adequate incomes outside the welfare system. The function of welfare would be limited to providing income support to the poorest families, those with no income of their own. Welfare programs are essentially charity for families in need. But proud individuals do not like to accept charity given because of their failure to support themselves. Programs providing specific goods further stigmatize and isolate recipients. The use of food stamps forces recipient families to display publicly their dependence on government charity; and public housing places families in separate enclaves.

The welfare system often makes us choose between two bad alternatives. Consider the fact that most two-parent families that qualify for food stamps do not actually apply for benefits. In response, should the government undertake a major effort to encourage participation? Clearly, we should if we want the food stamp program to minimize hunger and nutrition problems. However, suppose many families reject the benefits because they are too proud to accept charity. By encouraging food stamp participation, we may help undermine an important value that we would like to promote.

It is easy to criticize the existing system. The question is, is it possible to reorient the system toward rewarding constructive behavior while still reducing poverty among children? My four-part proposal would go a long way in this direction.

The first component, a child support assurance program, would help families not on the basis of their poverty but because of the custodial parents' failure to collect child support payments due from the absent parents. State governments would substantially increase their programs for enforcing legal obligations of absent fathers, and if they failed to collect, states would have to pay custodial parents some basic amount, say \$90 per month per child. Involvement in the program would not be limited to poor mothers heading families, but a large number of middle and upper class mothers would also interact with the state agency responsible for enforcing the law. Absent fathers at all income levels would be put on notice that they will be unable to escape their financial obligations. Not marrying or separating from the mother of their children would no longer relieve them of parental responsibilities.



The second component would establish a generous wage-rate subsidy, paid by the federal government. Under this program, low wage principal earners in families with children would qualify for a subsidy for each hour they worked. The payment might be set equal to half the difference between \$7 per hour and the worker's actual wage. Thus, family heads working at \$4 per hour would be able to bring home \$5.50 per hour, for a 38 percent increase in salary.

The wage-rate subsidy would reward rather than penalize work. It would be appealing because it would help those most who are willing to work long hours but who cannot earn more than a low hourly rate. The cost would not be excessive so long as the program restricted eligibility to primary earners in families with children.

As a third component, the federal government would provide a refundable tax credit or child allowance for each child under 18. Recipients of the credit or allowance would be unable to claim their personal exemptions. This substitution of a credit for a deduction would benefit low income families with children. Even a low credit (say, about \$750 per year) would help in the shift of government policy toward assisting low income families outside the welfare system.





Keith Jenkins

The combination of the guaranteed child support, wage-rate subsidy and child allowance benefits poor children in ways that promote the family's independence and self-support. Only families that could not generate any income of their own would have to resort to welfare or food stamps. For a mother with two children on AFDC and food stamps in the typical state, the \$310 per month in child support and tax credits plus half-time work at the minimum wage would raise the family's income by about \$400 per month and would keep them outside the welfare system.

A residual welfare system would remain to provide benefits and services to recipients without any earnings or other income. But welfare programs would involve a much smaller share of the poor and even these families would have a realistic hope of getting off welfare in a way that increases their family's living standard.

The fourth and final component of the new structure would be a new system of state medical insurance. Although 80-90 percent of families with workers qualify for job related

medical insurance, a large number of low income families have no health insurance mostly because their jobs do not provide health insurance and partly because of unemployment.

This gap in medical coverage not only hurts working poor families, but also weakens the incentive for mothers to leave welfare for employment. Welfare recipients and their families qualify for full and free medicaid coverage. But once off welfare for an extended period, families lose medicaid eligibility even if they lack alternative medical insurance. Thus, without altering the medical system, it would be no great favor to keep mothers heading families outside the welfare system.

Although basic reforms in the medical financing system are complex and difficult to achieve, one emerging idea for incremental change would be for states to offer health insurance programs for families with no worker covered on the job. State governments could request bids from insurance companies and health maintenance organizations to provide a mandated benefit package to covered families. Uncovered families could buy the insurance or HMO membership at subsidized rates. To pay for the subsidies, states could tax employers who fail to offer their employees a minimum health insurance package.

Can this reorientation of the welfare system become a reality? I believe it can. The four components could command wide public support because they respond to concerns about poverty without expanding welfare for the "non-deserving." In addition, the changes are incremental and would not require significant increases in government spending. Yet, taken together, the four components would constitute a major shift in public policy toward a more constructive way to help poor children.

Unfortunately, even the wisest government policies can solve only part of economic problems faced by many children. When school-age girls become mothers before marrying or finishing high school, their children are likely to experience substantial economic and social hardships as they grow up. Given the increasing proportions of children born into these families and their concentration in low income and minority communities, the outlook is bleak for dealing effectively with the most severe child poverty. Similarly, the government can play only a limited role in lessening the economic sacrifices children confront when middle class parents decide to separate or divorce.

The majority of American children enjoy an extremely high standard of living. To minimize the economic hardships experienced by other children will require not only new government policies but also a general revival of the idea that parental responsibility must often take priority over individual self-actualization.

by Brenda Marder



Mitzpeh Ramon are “development” villages such as Yerucham. To the west, where the map is shaded green, she traces a line around the fertile region of the *moshavim* (farm settlements) — Tlamim and Noga — and the towns and cities of Sderot, Kiryat Gat and Ashkelon on the Mediterranean. She travels as far north as Kiryat Malachi.

All of the locations have one characteristic in common: they are populated mostly by Sephardic Jews from North Africa, who immigrated to Israel in the thousands in the early 1950s principally from Morocco, Tunisia and Algeria, and from Syria, Yemen, Iran, Iraq and India. Israel received these immigrants, who were steeped in a pre-modern, oriental culture, and lacked skills that promised mobility in a Westernized society. The fledgling country, poor and under siege then as now, set out to integrate them into a social fabric whose norms at the time of the founding in 1948 were essentially Western. If we note that in 1948 Israel's population was around 750,000 and that by the end of the 1950s it had swelled to 2,000,000, most of the influx composed of Sephardim, then the dimensions of the challenge become apparent.

Each day Snunit Gal sets out in her yellow Simca, drives the two-lane highway that traverses the sparsely settled Negev Desert (on days when fierce sandstorms are predicted she takes the bus), or heads north through the more thickly populated agricultural belt that spreads toward the sea. She makes various stops at selected day care centers along the way.

Indicating her area of supervision on the map of Israel, she points first to her hometown, Sde Boker, 50 kilometers south of Beersheba, in the Negev Heights. On her route that extends to the heart of the Negev desert as far south as

The immigrants were dispersed throughout the country, moving into new locales called development towns and moshavim created specifically for them by the government. As the newcomers settled in, Israeli educators realized almost immediately that the curriculum used in the schools was appropriate only for the native population of European heritage. After the mid-1950s, when it became obvious that the new immigrants were experiencing learning difficulties in school as they slipped below their grade level, the state



introduced a compensatory education program that most Israeli educators feel has paid off. As part of this effort, the government put major emphasis on a preschool program in the belief that what happens in the preschool years determines to a large extent the prospect for success throughout the whole educational process. The day care centers of Israel are where much of the early enrichment takes place, and Snunit Gal has played an important role in the preschool education of the Sephardim, who are now second or third generation Israelis.

From 1976 she has served as educational supervisor of day care centers for the southern region of Israel (Negev), run by Na'amat, which is the Women's Movement of the General Federation of Labor (Histadrut). Born and raised on a kibbutz (Givaat Brenner), she has had a lifetime of working with children. Her undergraduate education in Israel was focused on early childhood education and developmental psychology. In 1971, she earned a master's of education from Harvard with a concentration in child development, guidance, counseling, community relations and group dynamics. After Harvard, she became educational director of the Lemberg Day Care Center at Brandeis. "I have a foot in both worlds," she says. "In the United States people are interested in my kibbutz background because they think that gives me a special dimension for understanding child development — it is one of the chief reasons the Lemberg Center was attracted to me. Then I returned to Israel and my own people seemed to think I had an American way of thinking that enhanced my credentials."

When she speaks about the 16 day care centers under her supervision her green eyes sparkle with enthusiasm. "People from other countries do not realize that a mere three percent of Israeli children are raised on the kibbutz. For example, currently there are 900 day care centers throughout the country attended by 45,000 children aged three months to five years. If you consider that 36 percent of the total female population works outside of the home, and that many of these women are mothers of small children you can understand the imperative for good day care centers." Day care has always been a feature of Israeli life. In the 1920s, during the prestate years, day care centers were established by the women's organizations — Na'amat and Wizo (Women's International Zionist Organization), to name two.

Walter Ackerman, who is visiting professor of education from Ben-Gurion University in the Hornstein Program in Jewish Communal Service at Brandeis and an expert on Israeli education, claims that "Israel today has one of the highest percentages of children between the ages of three months to five years old in formal settings." He attributes this situation to a couple of factors. Basically, it is pure economics — many women in Israel work and therefore require day care for their children. In addition, the future orientation of Israel places great emphasis on the young and their education, so people like Snunit are working in a well-established tradition.

## ISRAEL-geographical regions



While most of the 2,500 children under Snunit's supervision are Sephardic and have been designated by the government for special attention, Snunit asserts that when they come to the centers their potential is as great as any group of Israeli children. "They are healthy, intelligent babies. It is our job to give them a stimulating environment so that they are ready for kindergarten when they are five years old and are able to compete with children from other backgrounds. These children come from a 'disadvantaged background' and as a result 30 percent of them will not go on to higher education." The Ministry of Education has defined these 30 percent as "disadvantaged" since they lack the skills to command rewarding jobs in the work place. "While that may seem to be a negligible percentage, our country is so small that everyone needs to develop to the maximum potential," she adds.

Professor Ackerman warns us not to take the translation of "disadvantaged" at face value. "The word in Hebrew is *taun tipuach*, meaning literally in English, 'worthy of nurture.' I think if you understand the literal meaning of the word you will not imbue it with American connotations, because in the United States disadvantaged has an entirely different sociological implication."

Although the day care centers run by Na'amat do charge tuition for their services, children in the Negev are not turned away because their parents cannot afford to pay. The Ministry of Labor and Welfare covers part of the tuition for working women's children on the basis of a graded scale according to family income, the highest funding allocated for women in industry. Families without any means can receive tuition payment from welfare. The organizations themselves meet any deficits from their own funds, which they obtain from fundraising and membership. Na'amat-USA, for instance, claims 50,000 members, while in Israel they number 750,000. The organization runs 45 percent of the day care centers in the country.

Snunit has a definite philosophy and methodology for early childhood education, much of it forged in the United States. "One thing I learned in the States was how to 'promote' my ideas. I learned how to be low key and make changes from within a given situation — not to try to force my staff and consequently the children to change their habits because I said so." Along with this approach, Snunit stresses the individuality of each child. Each one is regarded as an individual whose privacy she is determined not to violate. "The passion for privacy is perhaps another of my 'Americanisms,'" she says. "I encourage my teaching staff to focus on the child's individual development."

The core of the curriculum she has instituted in the day care centers under her supervision is a booklet called *Step by Step* and it has become her Bible. Originally created for a home intervention project in the development town of Ophakim, it guides mothers to follow the development of their babies and suggests ideas for appropriate activities to enhance that development.

"I felt that a book that helps mothers care for their children at home would be an excellent tool for teachers to use since the day care center, as I view it, is an extension of the home. Certainly, a book shared by teachers and mothers is a ready bridge between school and home. At parent-teacher meetings, the teacher uses the book into which she has entered her observations, as a basis to discuss the child's progress."

Under this system, the children are treated individually with each child developing at his or her own pace. Other educators, Snunit points out, might use an entirely different methodology. For instance, they might break the class down into small groups and have the children in each group all work at the same pace until they conquer a task and then move on to a new group and a fresh task.



Children learn at her centers from a variety of activities, she notes. "There are many natural activities that are derived from the very rhythm of the organization — arrival, meals, naps. The child learns due to a free choice in an environment rich with stimulation. There is for instance an open buffet so that the children can eat when they are hungry rather than in lockstep at a specific time. In order for the child to feel at home in the day care center we should offer as many opportunities as possible for free choice. In this way they receive a message — 'you are special, we trust you.'"

The children also learn from the individual attention devoted to them by teachers who are continually observing and inviting them to engage in activities that are especially designed for their individual achievements. If the teacher detects deficiencies, the center can refer the child through the parent, or directly if necessary, to the proper social or medical agency for help. Thus, Na'amat day care centers play a vital role in early detection.

"In the United States you often tailor your day care centers or nursery programs to make your babies ready for social interaction. In Israel, we have a different situation. Israelis are extremely social, crowding the streets and market places, interacting constantly with each other. So in this sense, our mission is different from yours," she adds.



Snunit works through a staff of paraprofessionals who are themselves from the same Sephardic communities as the children. "The real excitement for me comes from the possibility of influencing two tiers of society — the teacher or caregiver as well as the children. I urge my teachers to analyze, to reason, to ask questions of everything. I teach them not to accept anything unless they can understand the why and wherefore. I make them argue with me, and they like that. I like them to challenge me. When they challenge me I know that I have made a breakthrough. My message to them is 'trust your common sense.'"

Since *Step by Step* gives criteria for evaluation and constructive exercises for the child, it prompts the caregiver to act as participant, raising her self-esteem to be part of this important development process. Snunit derives a great sense of satisfaction from the progress of her teachers. Ranging in age from early twenties to retirement, they come from a culture which is strongly patriarchal, so that influencing them to think independently is an achievement. "The highest level of understanding occurs when a teacher can verbalize to me why she has chosen a certain course," she comments.

Each teacher is assigned a group of eight or nine children to observe. She keeps notations of their behavior, brings these recordings to weekly meetings where teachers discuss the evaluations with peers and supervisors. The important moment occurs when the teacher meets with the parents twice a year — around Chanukah and Passover — to discuss the children's growth. This procedure, Snunit comments, professionalizes the center.

Snunit's approach is holistic. "I integrate the parents into the day care experience through the book, *Step by Step*. The center then becomes what it really should be — an extension of the home. The day care center is a given group situation, yet it has to work for each individual — child, teacher, parent. It is a fascinating dynamic." If it all works the way she plans it, she is convinced there is a radiation effect stretching exponentially beyond the 2,500 children reaching a larger society — parents, teachers, local community and finally the country.

Indeed, many observers point to certain factors that indicate that the Sephardim are making strides. One in four is now marrying an Ashkenazi, which attests to an integration in the nation and a movement away from the bifurcated society that some commentators feared in the early 1950s. The number of Sephardim moving on to higher education is increasing. They are also taking places of leadership in the local government in their towns and villages. When the first generation of the Sephardim arrived in the country, they came with large families sometimes with as many as nine or 10 children. Their newly formed families, however, in Israel tend to have few children as they adapt to the economic and social climate of their new homeland.

As Snunit drives her yellow car across the Negev, sometimes it is lashed by sand that sweeps up from as far away as the Sahara; Bedouins still trudge roadside along the sandy reaches and stray donkeys and camels saunter across the highway. Contrasts in the new state are stark and the diversity of humankind and nature is striking. The desert, as well as the lands that spread beyond, is still ripe with promise.



Those who knew my grandfather agreed he was the youngest old man they had ever met. My grandmother had known him long before they got married and she said that at 15 he looked older than 30, but that by the time he had reached 30 he had aged as much as he was going to, as though he had decided not to grow wrinkles or grey hair or to develop the discomforts brought on by the years. So he stayed the way he was, a small man with long muscular limbs, a thin trunk, cavernous brown eyes, his body covered with a layer of light red hair which also nested in curls on his head and made him look like a demon walking around on fire. He might have been a neanderthal misplaced in time, except he was freckled all over, like a moorish horse, and his skin was translucent and tender as a baby's.

He did have the manners and refinement of a caveman. This, I know, was on grandmother's mind every day of her life, especially at the dinner table, where he spilled food on himself, slurped and talked with his mouth full, until exhausted from eating so fast, he fell asleep, low rhythmic snores flowing from his red nostrils. My grandmother — having half-surrendered the artist in her —

would bear consecutively seven children and resent him for this later as well as for being a "lawyer from the provinces." Taking her last sip of coffee, she would look at him, raise her eyebrows until they almost reached her scalp, and then curving her lips downward as if pouting, would say "ordinary," in that ominous voice that crackled like lightning. Then wrinkling her nose, she would grunt like a pig, and mimicking his manners, she shoveled the remains of food on her plate into her mouth and exploded into laughter.

Grandmother used to say that grandfather's humor was as dry and awkward as a loofah stuck inside a throat. She used his lack of humor and her excess of wit, good manners and culture to get even with him every chance she got. My grandfather was a lawyer by profession, who retired early to become a marriage counselor, and on the side was a self-

appointed philosopher, farmer, art broker and scientist, all avocations which served as a source of amusement for my grandmother. I as a child took his lack of refinement to result from aloofness and a scientist's absorption with the powers of the mind and the feats of human intelligence and not from his provincial origin. He was obsessed with reading all he could find — third-rate magazines, scientific journals and biochemistry books — about the fountain of youth, rejuvenation and the regeneration of cells. The optimism of third-rate magazines on the subject reassured his belief that he would successfully rejuvenate himself.

One of those magazines which had arrived from the States at our home in Bogotá, and which I translated for him with the help of my third-grader's English, stated that experiments on rabbits had shown that a diet of rain water gathered during electric storms would increase their lifespan seven-fold. For months he drank only storm water gathered in large tanks set on tall towers at the tops of the hills on his land. To attract lightning, the tanks had large metallic rods that reached skyward and were connected to the ground through the water. Once, he climbed on one of the towers to check some bull frogs he had put in the tanks to observe what happened to them if they lived in the storm water, and he was almost electrocuted. My grandmother, for amusement, and always a step ahead of the game, had taken the frogs out of the tanks and replaced them with tadpoles. Grandfather thought he had been successful in reversing the aging of the large frogs. Delirious with the idea that he had discovered a way to restore his youth, one stormy night he insisted on dipping himself in a tank. My grandmother, probably worried her jest had taken things too far, spent an hour in the rain imploring him to climb down, after which she said it was just as well he didn't descend because after all, she wouldn't mind if lightning struck and pulverized him, for then she would just pour his ashes into a cookie jar and keep him — still and quiet, once and for all — under her bed right next to her bedpan.

Hearing no response, she rushed back to the house and returned with a dish of milk she placed at the foot of the tower. Grandfather, peeking down over the edge of the tank and shivering, asked her what she was doing. "It's for you or for the cat," grandmother said, "whoever makes up his mind to come back down first." And she went back to sleep.

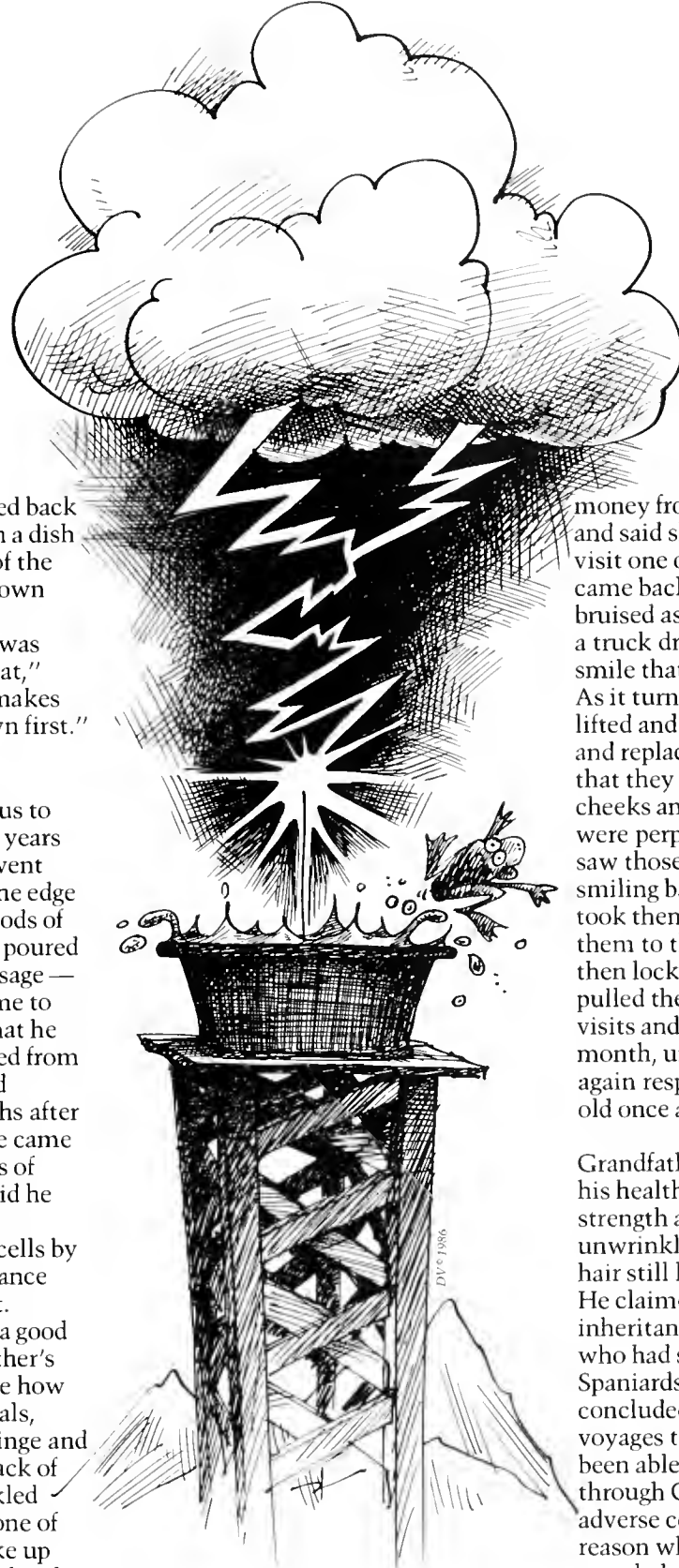
Grandfather remained oblivious to grandmother's humor, and for years continued his obsession. He went down to the river that ran by the edge of his farm and spent long periods of time under the waterfalls that poured from large boulders — for massage — and then he would challenge me to beat him in a race upstream that he always won, because he jumped from one rock to the next as fast and gracefully as an ape. Six months after dipping himself in the tank, he came home one day, carrying dozens of syringes and vials which he said he had imported from Europe to stimulate the regeneration of cells by injecting himself with a substance invented by a Belgian scientist. Grandmother, who had spent a good deal of her childhood at her father's hacienda and had learned there how to give shots to the farm animals, volunteered to do the job. Syringe and cotton in hand, she stood in back of him, and said to his large freckled behind: "If you keep this up, one of these days you're going to wake up wearing a diaper and holding a bottle in your hand."

But grandmother was thankful for grandfather's endeavours to restore his youth, since it gave her the freedom to be left alone with her canvasses, books — mostly dramatized versions of French history — and her dogs, which she groomed and spoiled more than she ever had

her children. All she wanted was peace, the kind she had known in her childhood and tried to rescue by painting idealized images of town life from that time. She wanted her innocence back, and restored it through the unrestrained laughter and ridicule that she hurled at my grandfather. But if she ever was interested in rejuvenation, she disregarded the scientific aspects, and went right for what in her mind was more pragmatic. And instead of going through his machinations, which she considered lunatic, she withdrew

money from the bank one morning and said she was leaving for a while to visit one of her sisters. When she came back a week later, her face was bruised as if she had been battered by a truck driver. She was wearing a smile that would not leave her face. As it turned out, she had had her face lifted and all her old teeth pulled out and replaced with dentures so large that they pulled back the skin of her cheeks and made her look as if she were perpetually smiling. When she saw those perfect white dentures smiling back at her in the mirror, she took them out in horror and mailed them to the dentist for repair. She then locked herself in her room, pulled the shades down, forbade any visits and remained in bed for a month, until one day she walked out again resplendent. She was 20 years old once again.

Grandfather did manage to preserve his health; at 70, he had all his old strength and will, he was as unwrinkled as he was at 30, and his hair still looked as if it had caught fire. He claimed that his red hair was an inheritance from a group of Vikings who had settled many years before the Spaniards in his native region. He concluded, reading about the Vikings' voyages to America, that if they had been able to cross the Atlantic through Greenland under terribly adverse conditions, there was no reason why they couldn't have traveled south to Florida, along through the Caribbean, arriving finally to settle in the high cold plains of his province, Antioquia.





So obsessed was he about the alleged presence of Viking blood somewhere in his genealogical tree that one afternoon, at the dinner table, grandmother decided to put an end to the matter. She was sensitive about her ancestry, claimed her family had come from Spanish blue blood, and kept her family tree along with the family crest in the same drawer where she kept her underwear, a habit that had come to my attention as a child, leading me to believe that there must be some vague connection between underwear and family trees. The consuming interest grandmother had in genealogical trees was rooted, not in scientific concern, but rather, in the tormenting curiosity to find out whether so-and-so's bloodlines reeked a little of Indian or of black, and — if so-and-so was irrefutably white — whether his genes might not carry along with them some old money, lands and, preferably, a title confirming nobility. That afternoon at the dinner table, grandmother burst out in anger. After arguing that even if the Vikings had been able to survive the voyage down to this small province in the Andean mountains, she insisted that their stomachs would have never endured the hard beans and hot chocolate on which my grandfather's people fed. She leaned forward toward my grandfather as if to cast a spell, and muttered: "Come off it, Monito, you know you're just as Indian as the rest of us. The only reason your hair is red is that your father's balls were rusty when he made you."

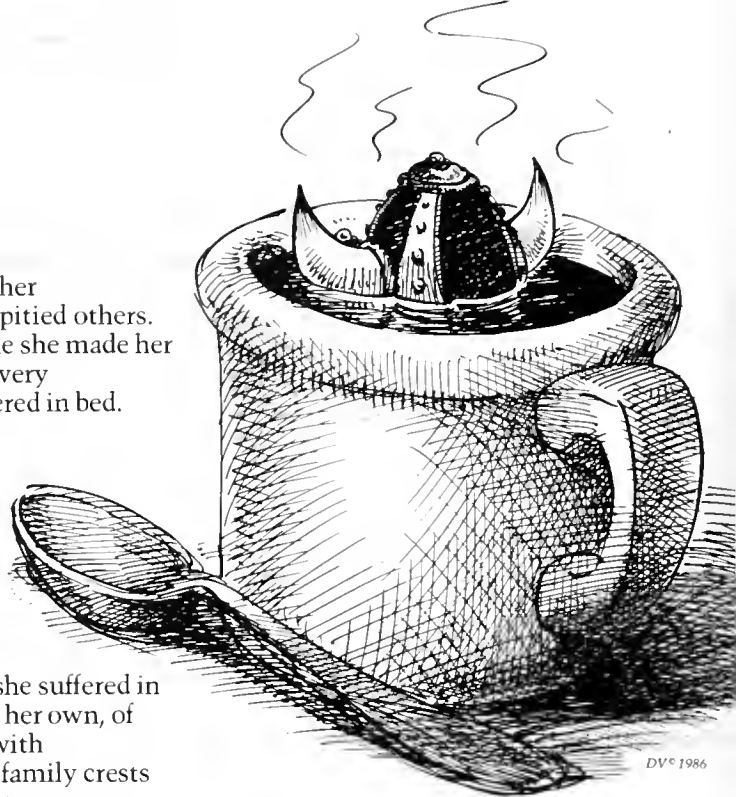
But grandmother didn't really intend her bluntness as a challenge. Rather, it was a means of amusing herself and in part, I believe, a way to express rebellion and to restore the control of her own life she had surrendered by getting married and accepting the roles of mother and sacrificial lamb. Another option was withdrawal. She would tiptoe back to her studio or remain for extended periods of time in bed. Staying in bed was, for her, worse than a hunger strike, a way to protest against the world for the evils it had caused her, a way to get pity for

herself from others for her helplessness. She also pitied others. Everybody's misfortune she made her own misfortune, and every misfortune she weathered in bed.

The great misfortune she suffered in my childhood was not her own, of course, and had to do with genealogical trees and family crests and honor. The misfortune came when her third daughter, beautiful, bright, sweet Olga, broke off with her blue-eyed fiance who played bridge and told jokes with grandmother until late at night. His soft nature, good intentions and European bloodlines had won my grandmother's heart.

"You marry him," Olga shot back at grandmother, and never talked about him again. Worse yet, a month later, she announced she was marrying a man she had known for three weeks. All we knew about him was that his name was Roberto, that he lived with Tibetan monks for months, and that he was just starting a business selling Japanese electronic organs in the capital. "His grandfather never wore shoes in his life," grandmother complained. "And who is ever going to buy electronic organs in a Godforsaken city like this? Ten churches, maybe. And after that we'll have you both knocking at our door."

Grandmother had her network of informants whom she called friends. They called friends of theirs to find more about the party in question, and soon the news came back that Roberto was, horror of horrors, a prominent homosexual whose nickname was "Fatty Perfumes," because he kept the largest collection of colognes anybody had ever seen. My grandfather, fed up with grandmother asking whether the rumors were true, and having already invited Roberto out for dinner to talk about "business" (I'm not sure to this day what possible transaction could have taken place between them),



decided to fall silent and told grandmother plainly: "If you want to know so badly, why don't you go and ask him yourself."

Grandmother was an innocently vicious woman. She waged a resistance campaign which resembled a crusade more than an attempt to coax her daughter away from the Beast. After appealing to my grandfather, to Olga and to the rest of the family, she decided to take matters into her own hands. She resorted to higher connections. She paid for seven masses for the Virgin, asked her cousin the archbishop to excommunicate Roberto, sprayed holy water on Roberto's clothes, paid a witch doctor to cast spells on him and cast a few herself. When she realized that, despite all her efforts, the wedding was going to take place, she threw her arms up toward heaven in rage and defeat, called back her cousin the archbishop to perform the ceremony and crawled into bed to mourn. She said she was going to die. I, for my part, spent days next to her, arguing with childish logic, what was self-evident: that Olga knew better than anyone else whether she was making the right decision and, that if not, she would soon find out for herself. But grandmother remained in bed. Two months later, on the day of the wedding, she left her bed and, dressed in black, her face covered by a veil, made her entrance into the church.

But grandmother's allergy to Roberto was short-lived because, after all, he turned out to be an acceptable son-in-law. On the way back from their honeymoon around the world, he brought my grandmother a pair of earrings from Cartier-Paris, which must have cost almost as much as the honeymoon and which she promptly wore in the streets of Bogotá. The famous earrings got stolen in no time when a young street thief climbed on grandmother's back, firmly grabbed her by the head while she screamed for help and with hands like spiders untangled them from her ears and disappeared. Roberto replaced the earrings with a pair exactly like the originals, and my grandmother was careful from then on to wear them only inside the house or for social occasions. The earring incident did much to dispose her well toward her son-in-law, and if it did not cure the grudges she held against him, it at least silenced her. She stopped imitating him at cocktail parties, drawing caricatures of him on restaurant napkins and ridiculing his genealogical tree.

Grandmother had obviously underestimated the tastes of the increasingly affluent and eager middle classes in our country, and of our wilting and bored but always chic aristocracy, for during the months following the wedding, Roberto's organs were starting to sell like fresh bread. Having one of Roberto's organs in your living room proved that you were a person of extensive means and that you could afford some appreciation for music, even if you had never touched a keyboard in your life. The husbands made sure they encouraged their wives to learn a cute French waltz with automatic one-finger chords, and to play for their friends at their parties to show how much progress they were making in their lessons at the musical academy set up by Roberto. I, who had showed some childish talent at playing an old accordion grandmother had kept in a closet since she was 17, soon was teaching rich ladies polkas and tangos with automatic chords, and playing at fairs where the organs were displayed and even, much to my pleasure,

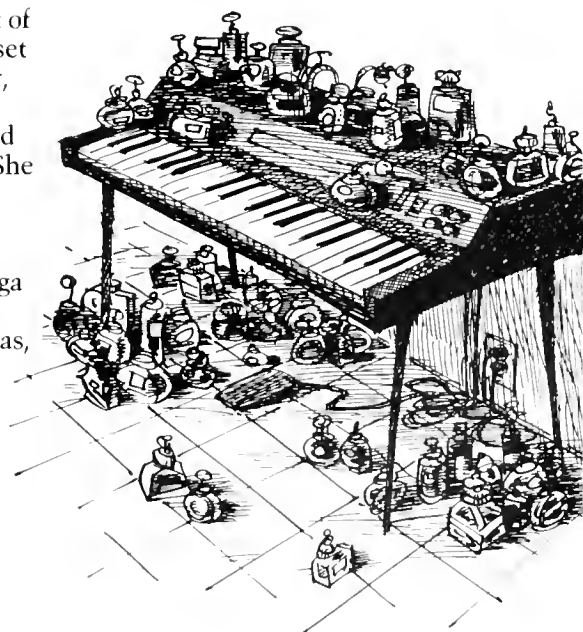
became the mascot in the advertisements used to propagate the wonders of Roberto's easy-to-use organs.

Soon enough, Roberto and Olga moved from their apartment downtown into an enormous Spanish house near the Country Club. The conveniences included gadgets of all sizes and purposes — microwave this-and-thats, electronic garage doors, cordless phones, phenomenal quadraphonic equipment — and a gloved, well-trimmed bilingual servant who had the bad habit of asking monolingual guests — in English — whether they wanted their whisky straight-up or on the rocks. The house had a Japanese yard in the back, five cars parked in the front, modern furniture and a heavy dose of Japanese and Indian art, which they had commissioned from a famous interior decorator in Bogotá, whom everybody-who-was-somebody invited to decorate their house, but whom they did not invite over for dinner for fear of being embarrassed by his femininity. When my grandmother stepped into the house for the first time, she said out loud: "Well, this decorator may be queer, but he sure has got good taste. Roberto, dear, this house is wonderful!"

The Country Club quickly extended them a membership, and families of good name took good care to invite them to their parties. The gatherings with champagne, background organ music, gourmet food and gloved bilingual servants became a subject of discussion within our "criollo" jet set and, soon enough, my grandmother, who in all the years of her life had never suffered from amnesia, started talking proudly of her son-in-law. She casually informed her friends that Olga and Roberto were away this month for a musical convention in New York, the next month for a yoga conference in Paris and later for a peregrination through the Himalayas,

after which, it was rumored, the entire staff of a London hotel had bet among themselves that Olga was Jane Fonda traveling incognito with a mysterious lover, whose receding hairline, well-trimmed beard and image of a well-fed ascetic must have reminded them of a pudgier version of El Greco's Count of Orgaz.

But for all practical purposes, Olga and Roberto seemed to be happy enough ever after. A year after the wedding, Olga gave birth to a beautiful, porcelain-skinned girl with eyes as dark and enormous as a lake. Her birth convinced my grandmother and all good consciences in the city that the rumors about him must have been the product of dirty minds who wanted to damage his spotless reputation. Grandmother sighed with relief at the thought that not only was he a good husband in all other areas of marital life, but that he must be of some good in bed. For all you knew, all the generations of Roberto's family could have worn Gucci shoes, and who was going to deny it? Roberto's success was proof that money was not only the best bleach to wash away the past, but that it also had the prodigious virtue of growing genealogical trees out of nowhere and unearthing the most unlikely blood links among people. Grandfather could now go back to his water tanks and his vials, and grandmother could go back to her canvasses — and French history and her dogs — in peace.





Childhood prostitution has its roots in antiquity. Historians point out that some children growing up in ancient Greece and Rome were abused sexually by older men, although the form and frequency of the abuse varied by geographic area and epoch. Despite this historical evidence of childhood prostitution, the labeling of this phenomenon as a pervasive social problem is relatively recent and only in the last decade has juvenile prostitution become a topic of widespread national interest. This recognition of juvenile prostitution may be attributed to a number of earlier social movements and social forces including the children's rights movement, the emergence of the phenomena of runaway youth and child abuse and sexual abuse, and changing sexual mores.

The word "prostitute" conjures up images of adult women lounging on dark city streets on summer nights, yet a significant number of prostitutes are teenagers. Estimates point to approximately 600,000 girls and 300,000 boys who work as prostitutes on the streets of major metropolitan areas. These young prostitutes originate from a variety of socioeconomic, racial and ethnic groups, and range in age from 12 to 18, with a mean age of 16. The largest fraction of these prostitutes are older adolescents between 16 and 18 years old.

Most of these youths first become involved in prostitution at an early age — the average age for the initial act of prostitution is 14. The youths are introduced to prostitution by friends or acquaintances, pimps (for girls) and occasionally by relatives. The transition from that initial act to regular involvement in prostitution is rapid as the teenagers quickly succumb to the attraction of easy money. Generally, less than one year after their first act of prostitution most of these youths are engaging in prostitution several times per week.

Juvenile prostitutes have poor school histories and poor employment histories. As many as three-fourths are high school dropouts; many have completed only the eighth grade. In terms of employment, many have some prior work experience before leaving home or while on the run, however, few have well-developed job skills. Prior work experience usually consists of short-term, part-time unskilled employment, in fast food restaurants, or (for girls) as waitresses, salesgirls, clerks and domestics.

The young prostitutes' lives are characterized by a high degree of caretaker instability with as many as 70-75 percent coming from broken homes. Most often the father is the absent parent. The teenagers' relationships with their parents are characterized by indifference, abuse and neglect, with alcohol often a factor. Approximately 60-70 percent of girl prostitutes are beaten by a family member, compared to about one-third of the boys, and for some of these abused young prostitutes, the physical abuse continues until the time they leave home. Juvenile prostitutes also suffer from emotional abuse as well. The youths describe parents who constantly deride them as failures or who make negative comments about the youths' sexuality, promiscuity or homosexuality. The youths' backgrounds also reflect histories of abandonment. A surprising number report they were thrown out of their homes during their adolescence by their parents: these youths could be termed "throwaways" rather than runaways.



Sexual abuse is another characteristic common to the family backgrounds of both juvenile male and female prostitutes. Although prior research revealed a high percentage of female prostitutes who are sexually abused as children, our research also points to a large percentage of male prostitutes who experience early sexual abuse. For example, 29 percent of our sample of boys (compared to 66 percent of girls) are sexually abused by a family member. For many of these boys, this first sexual experience is coercive, perpetrated by fathers, stepfathers and other male relatives, but these youths are also sexually abused by nonfamilial perpetrators, such as mothers' boyfriends, sisters' boyfriends and acquaintances.

The sexual abuse begins at an early age for both young female and male prostitutes. The average age at which the abuse starts is age 10, and in some cases as early as age three, four or five. For example, of 79 boys, 20 percent report their first sexual experience occurred prior to age 10. And, for girl prostitutes, data reveal that nearly half of them first experience sexual abuse at age 10 or younger. The sexual abuse of these children is often of long duration. One of every three juvenile girls who are victims of incest are abused from age seven until they run away from home in their early teens. Juvenile female prostitutes first experience intercourse at an incredibly early age. The mean age for first intercourse is approximately 12.5 years old; almost all experience first intercourse by age 14.

The physical and sexual abuse often serves as a precipitant to running away from home. Many young prostitutes first begin prostitution when they are broke and on the run. Lacking money for food and shelter, consequently, they turn to prostitution to survive.

On the other hand, a considerable number of teenagers first become involved in acts of prostitution while they are still living at home, and less than half of the prostitutes first begin prostitution during the same year in which they leave home; of the remaining youths, over two-thirds have their first prostitution experience before leaving home. Thus, a significant number of young prostitutes have an initial experience with prostitution that precedes running away, suggesting that many prostitutes have motivations other than survival, such as a desire for material goods, peer approval, excitement and adventure.

A substantial number (perhaps as many as 85 percent) of adolescent prostitutes have extensive runaway histories. The teenagers typically begin running away at an early age: most girl prostitutes first run away from home by age 13; most boys run away about a year later, by age 14; some of the youths run away from home as early as age nine or 10. The majority has run away from home three or more times. Also, juvenile prostitutes appear to stay away from home longer and to travel farther during their runaway episodes than do runaways in general. For example, juvenile female prostitutes are likely to stay away from home for one to six months during their runaway episodes, whereas most female runaways stay away from home for shorter periods of 10 days to a month.

Two frequently cited reasons for these teenagers to leave home are family conflicts and abuse. The family conflicts often are about sexuality. Specifically, parents of girls are upset about their children's early heterosexual involvement and boys' parents frequently are distressed about their children's homosexuality.

Once they leave home, the young prostitutes still find themselves the victims of abuse; this time abuse is at the hands of pimps. In more than half of the prostitutes' relationships with pimps, the prostitutes are beaten. These juveniles often suffer constant or regular beatings.

Juvenile prostitutes are also victimized by customers. About 40 percent admit being abused or beaten by a customer. In addition to beatings, young prostitutes also recount stories of robbery and nonpayment by customers, and murders of teenage prostitutes occur from time to time.

One of the rules of the game which young prostitutes must learn is to take precautions against the possibility of assaults. Girls quickly learn to avoid traveling alone with the customer in a car, and to avoid accompanying him to his residence. They prefer "car tricks" or to choose, themselves, the setting for sexual acts.

Male prostitutes tend to use different locations than girls. They also utilize cars, but they are more likely than girls to service a customer in his home. Female prostitutes prefer to remain close to the street or to use a hotel because of the possibility of danger from customers. On the other hand, boys are less likely to use a hotel because an older man and a young boy entering a hotel room raises suspicion.

The vast majority of juvenile prostitutes are street hustlers. They work on the streets of major downtown areas after school, late at night and on weekends. They prostitute the year round and in all kinds of weather. A few of the teenagers work, instead, as call boys and call girls.



Because teenage prostitutes spend so much of their days on the streets, they are subject to serious health hazards. Long hours in bad weather lead to frequent colds and flu. Their nutrition suffers because they fail to eat regular meals, instead relying on junk and fast food.

Worse are the venereal diseases that infect young prostitutes; almost half of them contract disease. For girls, another occupational hazard is pregnancy: half of the juvenile prostitutes have been pregnant at least once, and about one-fifth have been pregnant more than twice. The average age at first pregnancy is 14.5. Thus, many juvenile prostitutes are having babies when they are little more than children themselves.

One reason for the high degree of venereal disease and pregnancy among teenage prostitutes is their shocking ignorance of sexuality and contraception. About one-quarter of the young prostitutes take no precautions against venereal disease, and about one-fifth of them fail to take precautions against pregnancy. When the females do use contraception, their usage is so erratic and infrequent as to be ineffective.

A significant number of adolescent prostitutes do become involved with the juvenile justice system. Approximately two-thirds of the male youths in our sample were arrested at least once. Among their offenses, prostitution-related acts were the second most frequent offense category for which they have been arrested, following property offenses (see Table 1).

Gender differences in arrest appear to exist. Young girls are more likely than boys to be arrested for sexual delinquency, such as acts of prostitution, while males are more likely to be arrested for higher visibility crimes, such as burglary and larceny. The girls are especially visible on the streets — more so than boys whose “hanging around together” late at night does not incur as much suspicion.

The career span of young prostitutes is short: as they grow older, the youths lose the attractiveness that brings customers. If they fail to become addicted to drugs, or victims of violence by customers or pimps, they can expect to retire from prostitution by their early twenties. At that point, they have a difficult time becoming integrated into society because they have lost five to 10 years on the streets instead of obtaining an education, work experience or marketable skills.

The traditional societal response to adolescent prostitution stems from the criminal justice system. Typically, several different divisions of law enforcement are involved. For example, the police vice division handles prostitution, child molestation and child pornography, while in many communities, a different division is assigned to cases of child abuse and neglect. The use of these various divisions leads to a lack of coordinated response and to different approaches since the vice officers view juvenile prostitutes as offenders, in contrast to child protective service units, which view the youths as victims.

Offenses	Number of Times Arrested
Theft/shoplifting/robbery	29
Prostitution-related offenses	18
Status offense (runaway/truancy)	10
Assault	6
Drugs	5
Other	8
Unknown	1

Furthermore, as many vice squad officers are unaware of community resources for young prostitutes, their response is to arrest the juveniles and to be unconcerned about rehabilitation and treatment. Consequently, the vice division's methods fail to obtain long-term resolution of the youths' problems.

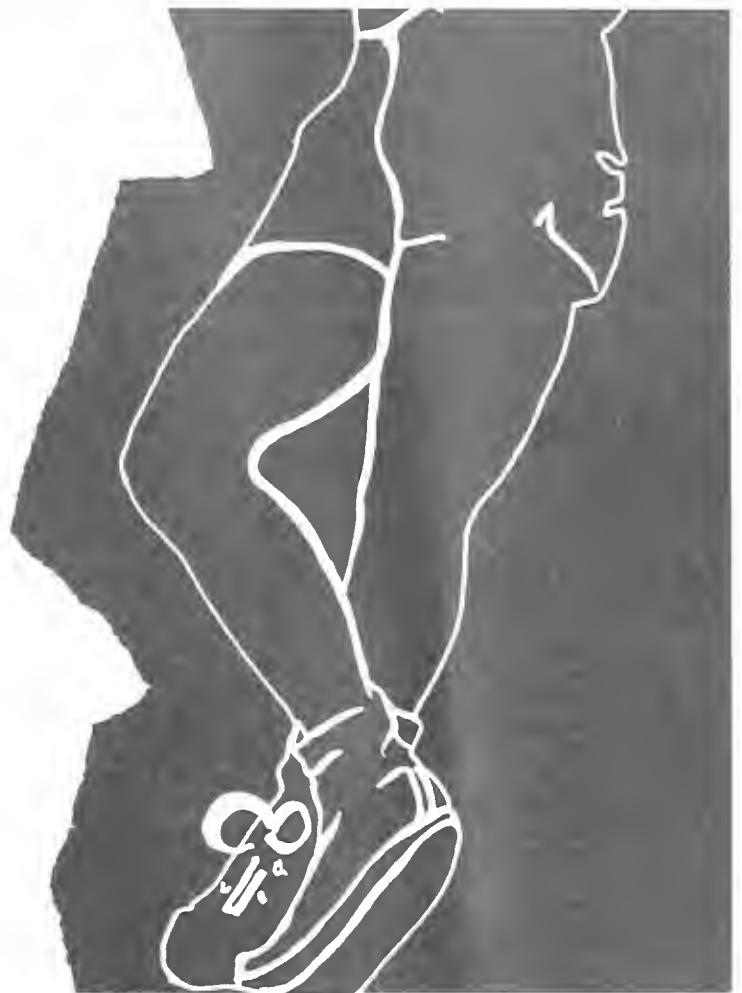
Police face additional problems in dealing with juvenile prostitution. Arrests of pimps are difficult to accomplish since many prostitutes are unwilling to testify against the pimps. Police also have considerable difficulty identifying juveniles because the teenagers carry false identification. Officers often express a sense of frustration in working with young prostitutes, commenting that the youths quickly return to the streets.

In a few police agencies across the country — in Indianapolis, Los Angeles, Seattle, Washington, D.C., and Louisville, Kentucky — special units have been created to deal with child sexual exploitation, staffed by officers with specific expertise in identifying and providing support services to young prostitutes.

Fortunately, in the past decade new federal and state legislation has been enacted to address juvenile prostitution. First, on the federal level, revisions to the Mann Act make it illegal to transport any minor across state lines for purposes of prostitution. Second, amendments to the Child Abuse Prevention and Treatment Act provide funding for the prevention and treatment of physical and sexual abuse. Third, the Runaway and Homeless Youth Act provides assistance to local groups to operate temporary shelters for runaways. Finally, the Missing Children Act attempts to make it easier to locate youth who run away from home.

Also, criminal statutes were passed recently on the state level. These statutes increase the penalties for adults who engage in acts of prostitution with juveniles. In several states, new penalties were enacted both for pimps and customers of juvenile prostitutes. Some statutes increase the penalties if pimps use force or drugs to induce juveniles to engage in prostitution, and at least one state precludes the use of probation and suspended sentences for pimps.

The effectiveness of these various responses to the problem is difficult to assess. Juvenile prostitution is a complex social issue because of its close connection with physical and sexual abuse and running away. The traditional law enforcement response of arrest and punishment has not been effective in dealing with adult prostitution. Hence, there is little reason to hope for its success in dealing with youth. A more appropriate response is to treat these teenagers as victims rather than as criminals.



A coordinated approach involving both law enforcement and social service agencies would be especially helpful. In this manner, juvenile prostitutes may be identified more quickly and more promptly offered necessary services. Only by educating these youths and training them for legitimate employment will they be able to become integrated into society. Such an approach seems the best manner to get these children of the night off the dark streets.

Also, although not an appealing topic, juvenile prostitution needs to be brought forcefully to the forefront of public attention so that society will be motivated to act effectively in behalf of these children.

Four recent Brandeis events in New York City have raised nearly \$1 million for the University's scholarship program. Scholarships were established in the names of the following honorees: Charles L. Jarvie, president and chief executive officer of Schenley Industries, Inc., at the wine and spirits industry dinner; Ambassador Max M. Kampelman, head of the U.S. delegation for current negotiations on nuclear and space arms and William D. Zabel, founding partner of the law firm of Schulte, Roth & Zabel, at the lawyers' dinner; Robert Mettler, president and chief executive officer of Joske's of Texas, at the home furnishings industry dinner; and Peter M. Lehrer, president, and Eugene McGovern, executive vice president and director of operations of Lehrer/McGovern, Inc., at the real estate industry dinner.

Brandeis' new south quadrangle for student residents will be named in honor of Fellows Seymore and Gladys Ziv of Cresskill, NJ, who recently contributed \$1 million for the project.

The Seymore and Gladys Ziv Quadrangle, which will house 300 students, and the Seymore and Gladys Ziv Common are essential parts of Brandeis' overall plan to enhance student life and provide much needed facilities for the increasing numbers of students who wish to live on campus.

The \$1 million goal has been met for this year's annual alumni fund, setting new records for both the amount of money raised and the percentage of alumni participating. Nearly 6,000 alumni — about 40 percent of the almost 15,000 alumni contacted — participated in the drive. The figures for both participation and money raised represent significant increases from last year's rates. Fundraising efforts by this year's reunion classes also set higher goals than in the past.

A new telemarketing program, a phonathon staffed by student volunteers and a new recognition program were all initiated to encourage alumni giving. The first annual Founder's Day weekend will take place October 31 through November 1, recognizing donors who give \$1,000 or more. These alumni will also be invited to join a leadership cabinet, which involves alumni in strategic planning for the Alumni Annual Fund.

A \$250,000 fund established at the University — to which an additional \$750,000 in pledges has been committed for the next five years — will provide support for academic and cultural endeavors in the performing arts. Trustee Malcolm L. Sherman, his wife Barbara '54 and their daughter Robin '83 initiated the fund.

The Robin, Barbara and Malcolm L. Sherman Endowment for the Performing Arts will be used in a variety of ways, to sponsor important events in music, theater arts, dance and other fine arts, enhancing the cultural life of the greater Boston area.

Elizabeth J. Baliff '86 of Richmond, VA, and Jesse A. Dizard '86 of Amherst, MA, were awarded Thomas J. Watson Fellowships of \$10,000 each to pursue a year of independent study abroad. More than 175 students nationwide were nominated for the competition, and Baliff and Dizard were two of the 70 students selected for the 1986 Fellowship awards.

Baliff will conduct research on the embroidered crafts of rural women in India, Palestine and Bangladesh, and intends to enter graduate school in the fall of 1987 to earn advanced degrees in art history, Sanskrit and possibly museum administration.

Dizard is planning to use his Watson award to visit Algeria, Morocco, Senegal and Cameroon to investigate why African authors continue to use French.



Sallie K. Riggs has been appointed vice president for public relations and communications by President Evelyn E. Handler. Her responsibilities include supervision of all public affairs activities, including the public information, publications, photography and sports information offices, and she will be the University's principal liaison with government and with associations representing higher education. She had been associate vice president for university relations at Brown University previous to her Brandeis appointment.



International women's rights advocate Jehan Sadat, wife of slain Egyptian president and 1978 Nobel Peace Prize winner Anwar Sadat, was honored with the 1986 Abram L. Sachar Silver Medallion, presented by the National Women's Committee. Sadat was selected by an awards committee that each year recognizes a woman who demonstrates outstanding accomplishments in public

education. Sadat currently serves on the executive committee of the Heller School's Center for Social Policy in the Middle East, which works to foster cooperation between Israel and Arab countries.

Stanley A. Rumbaugh, associate vice president for business and finance since September 1984, has been appointed vice president and university treasurer by President Evelyn E. Handler. He came to Brandeis from the Oak Park School District in Michigan, where he was responsible for administering all management services.

Shelley M. Kaplan, who has served in a variety of administrative positions since coming to Brandeis in 1970, most recently as assistant vice president for finance and administration and director of the budget, has been appointed vice president for administrative affairs.

Two new directors have been appointed to the Brandeis office of development and alumni relations. As the senior staff member at Brandeis House in New York City, Donna Bonem Rich, director of program and resource development for the New York/New Jersey region, will be responsible for all regional fundraising efforts required to conduct Brandeis' \$200 million capital campaign.

Gayle Johnson is the newly appointed director of foundations and corporations and will be responsible for these components of the capital campaign.



James R. Lackner, the Riklis Professor of Behavioral Physiology, has been appointed by President Evelyn E. Handler as provost and dean of the faculty. He succeeds Anne P. Carter as dean; she is returning to her teaching and research responsibilities in the economics department after serving as dean since 1981.

Lackner, whose research interests are in human sensory-motor coordination and spatial orientation, has been director of the Ashton Graybiel Laboratory at Brandeis since 1982. He is chairman of the Academic Planning Committee, and he was chairman of the psychology department from 1975 to 1983.

A new five-year, \$13.5 million program to promote the development and expansion of community-based health care services will be managed by the Heller School as part of an effort by the Robert Wood Johnson Foundation to help elderly people avoid institutionalization. The Supportive Services Program for Older Persons will provide grants of up to \$750,000 to nonprofit,

certified home health agencies in over 20 communities across the country. The Heller School will receive \$306,000 during the first year and additional funding in subsequent years for managing and providing research and technical assistance for the program. In addition to foundation funding, the program will be supported by the U.S. Department of Health and Human Services, which will provide subsidized services to low-income elderly public housing residents.

The program is under the direction of James J. Callahan, who was recently named director of the Policy Center on Aging by Heller School Dean Stuart H. Altman. Callahan served as Massachusetts secretary of elder affairs from 1977 to 1979, then became director of the Ph.D. program at the Heller School, where he received his Ph.D. in 1968. He returned to state government as commissioner of the Department of Mental Health in 1983 and, since 1985, worked at the Heller School as a lecturer and senior research associate.

A new chair in law and social policy has been established at the Heller School, recognizing the role of law in developing social policy and honoring David R. Pokross. Pokross, a lawyer and leader in philanthropic and cultural activities in the Greater Boston community, has been chairman of Heller's Board of Overseers for 15 years and instrumental in developing the school as a leading institution promoting the study of social policy and human services management.

The first incumbent of the chair will be Deborah Anne Stone, associate professor of political science at MIT since 1980.



Mae Levy Wien, wife of Lawrence A. Wien, Brandeis trustee emeritus and former chairman of the Board, died June 23 in New York City at the age of 76. Along with her husband, a senior member of the New York law firm of Wien, Malkin & Bettex and one of the premier figures in American philanthropy, she enhanced the academic quality of Brandeis through the Wien International Scholarship Program, the Lawrence A. and Mae Wien Faculty Center and by membership in the Patrons and Friends of the Rose Art Museum.

In addition to her husband, Mrs. Wien is survived by two daughters, Enid W. Morse and Isabel W. Malkin, six grandchildren and three great-grandchildren.



Several outstanding individual performances and some strong team accomplishments highlighted the Brandeis spring athletic season.

Noel Occomy '89 (Chicago, IL), a member of coach Tom Foley's men's tennis team, became the first freshman All-American in New England intercollegiate history by winning his first three matches at the NCAA Division III Men's Tennis Championships, held in Claremont, CA. Occomy reached the quarter finals of the tournament before bowing to the number one seed in the tourney, Pat Guerry.

On the softball field, Julie Stern '86 (New Rochelle, NY) completed her stellar four-year career as a pitcher. She was involved in every decision this year, finishing with a 13-6 record and a career mark of 40-17, the winningest pitcher in the history of the sport at Brandeis. "Julie is the best pitcher I've had in my 12 years at Brandeis," explained coach Mary Sullivan. "Julie pitched in virtually all of the games in her four-year career, it's rare for someone to pitch every game."



For the second time in three years coach Norm Levine's men's outdoor track team won the New England Division III Outdoor Track and Field Championship. The Judges won the title by outscoring MIT 75-71 at the annual meet held at MIT. Greg Steelman '87 (Allenstown, NH) scored 22 of Brandeis' 75 points by placing in three events. He took first place honors in the discus, for which he set a meet record, and placed third in both javelin and shot put. Andy Kimball '88 (Westbrook, ME) won the 10,000 meter run, while his brother Jim '89 placed third in the 5,000 meter run. Brian Levine '87 (Pomona, NY) boosted the team's scoring with a fourth place finish in the 5,000 meter run and the 4 x 400 meter relay team clinched the win for Brandeis with its fourth place finish.

At the NCAA Division III national championship, Steelman finished in fourth place in the discus, becoming a five-time All-American. At the same meet, Christine Brace '87 (Red Bank, NJ) set a school record by registering 4,459

points in the heptathlon. Her total was good for fourth place and earned her All-American honors.

In baseball, the Judges' coach Peter Vamey recorded his 100th career victory as Brandeis finished with a 22-11 record. The team was denied a post season bid on the final day of the season, narrowly losing out to North Adams State for the fourth spot in the NCAA Division III Northeast Regional Tournament.

Yet the Judges will look back on the 1986 season with pride at what they did accomplish. They finished with a 7-1 league record and won the Greater Boston League (GBL) championship. Their season included important victories over Northeastern University and Boston College. Second baseman Bob Boutin '87 (Fall River, MA) was named the GBL's Most Valuable Player after batting .556 in league competition. Right-hander Jean Lamoreaux '87 (Manville, RI) became the fourth pitcher in Brandeis history to hurl a no-hitter, when he stopped Boston University.



On the waterways, the sailing team enjoyed one of its better seasons under the direction of second-year coach Tom Robinson. Cocaptains Gary Golden '87 (Queenstown, MD) and Peter Schilling '87 (Somers, CT) proved to be outstanding sailors, racking up points for the team.

At the annual Athletic Awards banquet held in Levin Ballroom, several of the outstanding student-athletes at Brandeis were honored. Jim McCully '86 (Orleans, MA), a first team All-American in soccer, was presented the Harry, Joseph and Ida Stein Memorial Award as the outstanding male student-athlete. Christine Brace, an All-American in outdoor track and field, was presented the Max Silber Award as the outstanding female athlete. Ann Barton '86 (Huntington, NY), a member of the women's fencing team, received the Robert Markson Award presented to the senior varsity athlete with the highest grade point average. Cowinners of the



Morris Sepinuck Sportsmanship Awards were Julie Stern and Greg Allen '86 (Sebago Lake, ME), who was the fifth all-time leading scorer in Brandeis soccer history.

Other honors this spring went to baseball player Bob Boutin, who was named second team GTE-COSIDA Academic All-American and to Kelly Jo Williams '87 (Chelmsford, MA), a catcher on the softball team, who was named as an honorable mention Academic All-American.

New head basketball coach Kevin O'Brien announced that Roger Finderson, a 6-foot-5-inch basketball forward from William Byrd High School in Vinton, VA, will be a freshman at Brandeis this fall. He is the son of Rudy Finderson, who played at Brandeis from 1954 to 1958, and is the school's all-time career scoring leader with 1,733 points. Finderson also served as coach of the Judges basketball team from 1959-1961.

Jeffrey Cohen '64, former vice president of the Boston Celtics, was promoted to director of athletics, recreation and intramural sports. Cohen, who joined the Brandeis staff in 1983 as a development officer, was acting director of athletics, recreation and intramural sports since January.

Hubie LeBlanc '58, former head basketball and head baseball coach, returned to the Brandeis athletic program. LeBlanc will work as assistant coach in basketball, baseball and volleyball, and do liaison work with the alumni.

## Faculty

**Rudolph Binion, Leff**  
Professor of History

Logbridge-Rhodes

Professor Binion examines the secularized reappearance of three central tenets of the Christian creed: the Last Judgement, Original Sin and Absolute Truth. Binion traces new forms of expression of these lapsed articles of faith through a wide range of literature, philosophy, art and science. He attempts to understand how and why we recycle abandoned beliefs in our modern, post-Christian culture.

**Michael Fishbane, Samuel**  
Lane Professor of Jewish Religious History and Social Ethics

Oxford: Clarendon Press

This comprehensive treatment and analysis of biblical textual interpretation in ancient Israel shows that the Old Testament is the repository of and witness to a rich tradition of exegesis. Fishbane shows that biblical exegesis appeared prior to the development of biblical interpretation in early classical Judaism and in the earliest Christian communities. The Hebrew Bible emerges as the foundation document for the culture of both Judaism and Christianity and as an exegetical corpus in its own right. The author received the 1985 National Jewish Book Award, the 1985 Biblical Archaeology Society Publication Award, the 1985 Biblical Archaeology Review Award and the 1986 Kenneth B. Smilen Literary Award for his efforts.

**Allen Grossman, '60,**  
Paul E. Prosswimmer  
Professor of Poetry and  
General Education

New Directions

These love poems illustrate the story of a man and woman's unsanctioned love and their struggle to build a world where their love can have a place. The book is divided into three parts; the first and third parts are comprised of shorter poems which set forth the context of their love, and the second part contains two full narratives in which they describe the story of their own existence. Grossman's art creates — in this sixth collection of his poetry — the intimate, historical and cosmic details of the couple's union, set against the totality of human affairs.

**James T. Kloppenberg,**  
assistant professor of history

Oxford University Press

This is the first comparative study of politics and ideas in the United States, France, Germany and Great Britain from 1870-1920. Two generations of American and European intellectuals created a philosophical and political discourse in a transatlantic community during those years. Kloppenberg shows how new ideas about knowledge and responsibility combined with new social and political circumstances to build theories of social democracy and progressivism. The goal of these ideas was to achieve equality through constitutional reform.

**Geoffrey Wolff,**  
writer-in-residence

Viking Penguin

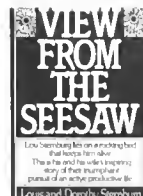
Using dark humor, a musical yet raw idiom and a taut pace, Wolff brings Providence — a city steeped in history and corruption, a rough but attractive old Yankee port — to life. The lives of five people interlock in a swift and fated plot reducing the characters to their essence. Wolff's resolution disintegrates each character's relative hold on the world, and triumphs at the cost of human lives and loves.

## Alumni

**Warren Bargad, M.A. '64,**  
Ph.D. '71, and **Stanley Chyet**  
'52, eds.

Indiana University Press

This anthology guides the reader through the personal experiences and national issues that have confronted Israelis since the birth of their state. It relates historical themes and personal preoccupations in a blend of poetry and prophecy, drawing upon the Bible and the contemporary scene, upon personal tragedies and national traumas. The editors acquaint the reader with the basic features of Israeli poetry from the last 40 years, introducing poets by biography, artistic development and major influences.



**Patricia McKee, Ph.D. '78**

Princeton University Press

The author gives her views of *Pamela*, *Clarissa*, *Middlemarch*, *Daniel Deronda* and *The Golden Bowl*. She finds that their heroic characters attain fulfillment by conceiving of themselves as parts of relations with others, not as separate individuals who must fit themselves into social structures. McKee asks for a revision of critical assumptions and a number of traditional social values, particularly the concept of the separability of social and aesthetic concerns.

**Judith Rollins, Ph.D. '83**

Temple University Press

Rollins takes a new look at ancient forms of labor relationships. Through interviews with domestics and their employers, she examines the mistress-servant relationship. She points out the tradition of the servant's being not only lower class but female, rural and of a despised ethnic group. She argues that this labor arrangement functions ideologically and materially to support the class, gender and racial hierarchies of this country, making her exploration relevant to black, labor and women's studies.

**Louis Sternburg, M.A. '78,  
Ph.D. '82**

Dodd, Mead

Paralyzed from polio at age 30, Louis Sternburg spends his days and nights dependent on a "rocking bed" in order to live and breathe. This is his story of how life changed when he contracted the disease, and what he did to formulate a new and meaningful existence. He has continued to pursue his intellectual development — earning a master's and Ph.D. — and has managed a business from his bedside to help support his family; this is the evidence of his determination and strength of spirit.

assistant professor of sociology, was an invited expert to a UNESCO meeting on the "Causes of Prostitution" held in Madrid. She delivered a paper on prostitution and slavery to the College of Human Resources conference on criminal justice at Southern Illinois University and gave a reading from her forthcoming book, *Susan B. Anthony: A Life for the Love of Woman*, at University of Massachusetts, Amherst. She delivered a lecture to the Mediterranean Women's Studies program in Greece and was appointed a research associate at the Centre Nationale Recherche Scientifique in Paris.

professor emeritus of economics, received a grant of over \$50,000 from the National Council for Soviet and East European Research to direct a project titled "Female Labor Force Participation in the U.S.S.R."

scientific photographer at the Rosenstiel Basic Medical Sciences Research Center, was awarded a 1986 Guggenheim Fellowship.

assistant professor of English and Eric Chafe, assistant professor of music, were awarded Bernstein Faculty Fellowships for 1986-87.

assistant professor of fine arts, was awarded a \$15,000 Louis Comfort Tiffany Foundation Award in Painting.

Zayre/Feldberg Professor of Computer Science, was the invited speaker at a University of Connecticut seminar, where he spoke on "Automating Program Analysis."

associate professor of sociology, presented papers to the Department of Social Medicine at Harvard Medical School, the Eastern Sociological Society and the Society for Law and Medicine. He had several articles published, including "Doctors, Information and the Control of Epilepsy: A Patient's Perspective" in *Psychopathology in Epilepsy: Social Dimensions*, "Problems in Health Care" in *Social Problems* and "The Myth of Cutthroats Among Premedical Students" in *Journal of Health and Social Behavior*.

director of the Heller School's National Institute for Sentencing Alternatives, received a grant of \$125,000 from the Edna McConnell Clark Foundation to support research.

professor of anthropology, received a \$95,000 NSF grant to establish an archaeological research facility at Teotihuacán, Mexico. He published a review of archaeological applications of mathematical methods in a volume celebrating the 50th anniversary of the Society for American Archaeology (SAA) and chaired a symposium on recent research at Teotihuacán at the annual meeting of the SAA in New Orleans. Cowgill also spoke at a symposium of Soviet and American archaeologists at the Smithsonian Institute.



assistant professor of English and American literature, was awarded an American Council of Learned Societies Fellowship.

Enid and Nathan Ancell Professor of Physics, was the invited speaker at the Nobel Symposium in Marstrand, Sweden, and at the Joint Seminar in Physics held at Tel Aviv University. He also was the invited speaker at the International Conference on Mathematical Physics in Marseilles, France, and at the International Conference on Differential Geometric Methods in Physics in Klausthal, Germany.

professor of comparative literature, published a review essay on *Philosophy of the Literary Symbolic*, by Hazard Adams in *YEATS: An Annual of Critical and Textual Studies* and a review of *Flaubert and Kafka: Studies in Psychopoetic Structure*, by Charles Bernheimer in *Yearbook of Comparative and General Literature*.

Samuel Lane Professor of Jewish Religious History and Social Ethics, spoke on "The Idea of Civil Rights in Jewish Religious History and Tradition" at Boston University.

visiting assistant professor of East European Jewish history and culture, presented a paper on "The Musar Movement in Inter-War Poland" at the international conference on Polish Jewry between the World Wars, sponsored by the Tauber Institute at Brandeis, and spoke on "A Polish Rabbi Meets the Berlin Jewish Enlightenment" at the Harvard Center for European Studies.

lecturer in American Studies, won a 1986 Brandeis Distinguished Service Award for his role as founder and director of the Charles River Museum of Industry in Waltham. The award honors people or organizations for unusual and meritorious public service.

Walter and Meyer Jaffe Professor of American Civilization and Politics and chairman of the American Studies department, was honored with the Decade Humanity Award, presented by the Facing History and Ourselves National Foundation. He also received a centennial medal from John Carroll University in Cleveland, OH, for his scholarly work on American immigration policy. He presented papers, one on "Affirmative Action and Equal Opportunity" at a University of the District of Columbia conference on "Black-Jewish Relations in the United States" and one on "Immigration and Refugee Policy" at the conference of school superintendents at Harvard School of Education. He was the keynote speaker at the State of Hawaii's Vision for the Future Conference. Fuchs wrote "Boston: Cradle of Liberty" for *Freedom's Doors: Immigrant Ports of Entry to the United States* and "The New, New Americans," for *World Book Encyclopedia Year Book* for 1986.

professor of social policy and director of the Heller School's Center for Social Change, presented a paper on "The Theory of the State and the Gramm-Rudman Legislation" at the Socialist Scholars Convention at the City University of New York. He also presented the keynote address at the Inaugural Conference of the Centre for Advanced Studies in Humanist Science at the University of Waterloo, Canada.

lecturer and senior research associate at the Heller School, received a grant of over \$60,000 from the Robert Wood Johnson Foundation to direct an evaluation of the "Program for Hospital Initiatives in Long-Term Care."

professor emeritus of sculpture, was featured in a solo exhibition entitled "Monument to Hiroshima" at the Cantor Art Gallery of the College of Holy Cross.

postdoctoral fellow at the Rosenstiel Basic Medical Sciences Research Center, was awarded a National Arthritis Foundation research grant for a project entitled "Serum Factor Able to Transfer Idiotype Suppression."

professor of biology and director of the Rosenstiel Basic Medical Sciences Research Center, received a grant of \$60,000 from the International Minerals and Chemical Corporation to support polyphosphate research.

professor of biology and director of the Foster Biomedical Research Laboratories, received a grant for \$34,000 from the Alcoholic Beverage Medical Research Foundation for a study entitled "Dietary Fat x Alcohol Interactions."

professor of chemistry, returned from a two-year leave of absence as visiting professor at the Air Force Geophysics Laboratory under the Air Force Systems Command/University Resident Research Program. He was also a visiting research professor at the University of Leeds, England, where he gave the Brotherton Research Lectures on "The Chemistry of Gaseous Ions." He was an invited speaker at symposia on "Nucleophilicity," "The Theory of the Solvent's Role in Charge Transfer Reactions" and "Structure, Spectroscopy and Dynamics of Atomic, Molecular and Ionic Clusters" at meetings of the American Chemical Society.

professor of chemistry, was invited by the Academia Sinica to deliver a series of lectures in Shanghai and Beijing. He spoke on programming computers to design efficient organic syntheses.

associate professor of biophysical chemistry, received a grant of over \$40,000 from the National Institute of General Medical Sciences to direct a project titled "NMR Studies of Biological Membranes."

professor of biochemistry, received a grant for \$75,000 from the National Science Foundation for a project titled "Enzymology and Metabolism of Denitrifying Bacteria."

Gyula and Katica Tauber Professor of Biochemistry and Molecular Pharmacodynamics, was honored as one of two pioneers in the field of enzyme chemistry at a symposium of biochemists held in Texas.

Albert V. Danielsen Professor of Philosophy and Christian Thought, received National Endowment in Humanities and American Philosophical Society grants for an intellectual biography of Bishop George Berkeley, 18th-century Irish philosopher. He made a third trip to China for a government-sponsored visit to academic institutions and gave lectures in Colorado, Florida, California, Tokyo, Korea and the Philippines. He was also elected president of the American Friends of the Arctic and honorary Chaplain of St. John of Jerusalem Hospital.

Samuel T. and Augusta Spector Professor of History and chairman of the history department, received a Constitutional Fellowship of the National Endowment for the Humanities to work on a comprehensive examination of American politics, law and government during the early 20th century, entitled "The Pluralist Polity: Public Life in Early 20th Century America." He served as a program committee member and chairman of an annual meeting session for the Organization of American Historians and participated in a workshop on "The Legal History of the Corporation" at Chicago's American Bar Foundation. He also completed several articles: "American Constitutional Law, 1900-1933" for the *Encyclopedia of the American Constitution*, "The Personality of Cities: Boston, New York and Philadelphia" for the *Proceedings of the Massachusetts Historical Society* and a paper on the origins of American social policy for a book on Notre Dame's conference on history and social policy.

professor of chemistry, was Program Director of Inorganic Chemical Dynamics at the National Science Foundation in Washington, DC. He presented invited seminars and colloquia on his research at local area institutions including the National Science Foundation, Georgetown University, George Washington University, Howard University and the University of Maryland.

assistant professor of Romance and comparative literature, published "Reflections on Mironian Fauna: Texts and Contexts in the Origin of Species" in *Discurso Literario* and presented a paper, entitled "Tirano Banderas y algunos avatares subsiguientes del tema de Lope de Aguirre," at a conference at Purdue University commemorating the 50th anniversary of the death of Ramón Del Valle-Inclán.

senior research associate and lecturer at the Heller School, spoke at a conference on "Assessing the Effectiveness of Youth Employment Programs," sponsored by the National Academy of Sciences' National Research Council in Washington, DC.

associate professor of physical education, spoke at the Massachusetts State Coaches Clinic on "Distance Training" and at the Striders International Clinic in Washington, DC, on "General Training for Runners." He designed a new prototype shot put shoe for Nike, Inc., and was reappointed to Nike's Coaches Advisory Board.

Helena Rubinstein Professor of Chemistry, was appointed visiting professor at Rockefeller University during his sabbatical term, where he lectured and did research on redox reactions of electronically excited systems. Linschitz presented a paper on "Primary Rates, Radical Yields and Back-Reactions in Oxidation of Triplet Zinc Tetraphenylporphyrin by Quinones" at the U.S. Department of Energy Solar Photochemistry Research Conference, held jointly with a Canadian group at Niagara, Ontario. At the Paris Conference on Photochemical Conversion of Solar Energy, he served on the panel reviewing recent work on "Intramolecular Energy and Electron Transfer."

professor of fine arts, published "Spatial Enclosures: The Idea of Interior Space in Chinese Painting" in *Oriental Art*.

associate professor of linguistics, was awarded a Fulbright grant to lecture in syntactic theory at the University of Iceland. She presented an invited paper at the Third Workshop on Comparative Germanic Syntax held in Turku, Finland, speaking on "Existentials in Swedish and Icelandic: Reference to Thematic Roles." Her article, "Preposition Stranding and Passive," was published in the *Nordic Journal of Linguistics*.

Louis, Frances and Jeffrey Sachar Professor of Creative Arts and chairman of the music department, has edited publications of the music of J. S. Bach, one entitled *Johann Sebastian Bach: Cantata Autographs in American Collections: A Facsimile Edition*, and a critical edition of six cantatas for the 9th and 10th Sundays after Trinity, published as Volume I/19 of the definitive *Neue Bach-Ausgabe*.

assistant professor of politics and Dana Faculty Fellow, received an Olin Faculty Fellowship for 1986-87.

professor emeritus of social planning, organized and served as chairman of the International Study Group on Trends in the Welfare State, a meeting drawing analysts from Canada, Great Britain, Israel, Italy, Japan, Sweden, the US, West Germany and Yugoslavia and held at McCormack Institute of Public Affairs at University of Massachusetts, Boston.

professor of biology and Rosenstiel Basic Medical Sciences Research Center, won a Distinguished Scientist Award for Virology and Immunology from Southwest Foundation for Biomedical Research.

assistant professor of physics, delivered a lecture at the Conference on Transport and Relaxation Processes in Random Materials held at the National Bureau of Standards and gave seminars at MIT and Northeastern University.

associate professor of politics, presented a lecture at the Houghton Library, Harvard, entitled "Justice and Gender in Historical Perspective," to be published in the *Harvard College Library Bulletin*. Her lecture on "Reason and Feeling in Moral Thinking," given at Princeton, was published in *Philosophy and Public Affairs*.

professor of physics and biochemistry, won a National Institute General Medical Sciences (NIH) MERIT award "to provide long-term grant support to investigators of proven research competence and productivity."

assistant professor of sociology, presented several papers: "Ideology and Science: Exploring the Relation Anew" for the American Psychological Association in Washington, DC; "Feminist Methodology: A Grounded Definition" at the American Sociological Association meetings in New York; and "Teaching the History of Women's Contributions to Sociology" at the Sociologists for Women in Society meetings, also in New York. She was appointed to the *Journal of Aging Studies* editorial board and her article, "Career Controversies for Women," appeared in *Educational Horizons*.

professor of American Jewish Communal Studies and director of the Hornstein Program, published an article, "Performance Evaluation for Tenured Faculty: Issues and Research," in *Liberal Education* based on a Brandeis Senate Committee organized research project conducted with 26 universities in North America.

Ida and Meyer Kirstein Professor for Planning and Administration of Aging Policy at the Heller School, received a grant of \$57,000 from the American Association of Retired Persons to direct a project assessing the impact of pension fund terminations workers.

assistant professor of mathematics, won a National Science Foundation Research Associateship.

lecturer and senior research associate at the Heller School, received a grant of over \$295,000 from the Robert Wood Johnson Foundation to direct a case-management program for high-cost illness.

Max Richter Professor of American Civilization, published two articles: "Our American Jewish Heritage: The Hollywood Version" in *American Jewish History* and "The Jewish Contribution to American Journalism" in *American Journalism*. He and **David Marc**, assistant professor of cinematography, spoke at an invited symposium entitled "Humor and Survival" at Mount Holyoke College.

lecturer in American studies and director of the Education Program, was elected to a two-year term on the board of directors of the Massachusetts Association of Colleges of Teacher Education. He also chaired a panel on "Teachers as Change Agents" at the 11th annual Research on Women in Education Conference at Simmons College.

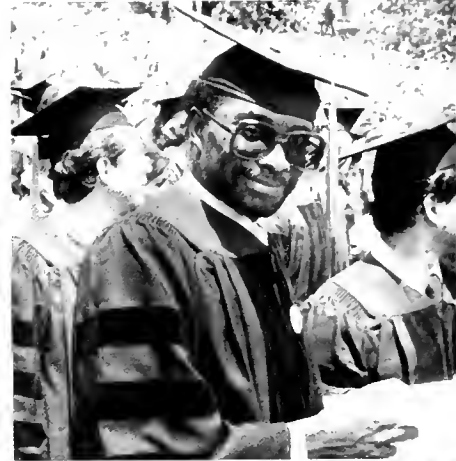
associate professor of philosophy, received an American Council of Learned Societies Fellowship for 1986-87.

professor of German, gave talks at the University of Innsbruck, the Austrian Embassy in Budapest and at a symposia on Richard Beer-Hofmann and Karl Kraus of the Institute of European Studies, Chajes Lodge of B'nai B'rith in Vienna.

professor of sociology, spoke at the University of Florida Medical School (Gainesville), the Third Annual "Living with Disability" week at Vanderbilt Rehabilitation Center, Newport, RI, and the Conference on Advocacy Issues, Austin, TX. He presented a policy paper to the Pew Memorial Trust Foundation entitled "Toward a Unifying Agenda: Some Major Cross-Cutting Policies and Programs Concerning Aging and Disability," and spoke at the Geriatric Education Conference in Washington, DC, and at the Hofstra University Conference on Attitudes Toward Persons with Disabilities. His preliminary paper on "Any Distinguishing Features: Portrayal of Disability in the Crime/Mystery Genre" was presented at the Western Sociological Society Association meeting. He also was awarded the Massachusetts Sociological Association "Apple Award" for "outstanding contributions to the teaching of sociology."

## Commencement 1986

Alumni, students and guests, using commencement programs for hats and umbrellas as parasols, beat the heat as both temperatures and spirits climbed at the University's sunny 35th Commencement. Enthusiasm pervaded the capacity crowd, with airplanes trailing congratulatory banners overhead and President Handler charging the graduates to have "an openness to new ideas and differing opinions." The 1986 graduating class responded in celebration, throwing their royal blue caps in the air, a bright accent among the flowering pinks and purples and lush greens of the campus.



*On the fast track*

*The smiles tell it all*



*Trustees Donald Cohen '61 and Gustav Renis '62, Yale University President A. Bartlett Giamatti, honorary degree recipients and Fellows Marcelle and Samuel Plazer of New Haven, CT, gather for a group portrait*

## Reunion 1986

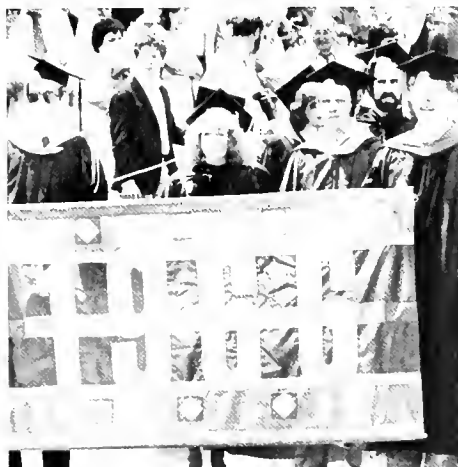
Ralph Norman, Brandeis' official photographer for more than 30 years, shared a laugh with President Evelyn Handier at Sunday Brunch.



Howard Schein '77, chairman of the Budget and Finance Committee of the Brandeis University Alumni Association and an attorney from Philadelphia (right), was host to U.S. Supreme Court Justice William Brennan, who delivered the commencement address.



Commencement 1986 marked the first year that several classes marched with banners. Representing the Class of 1966 were, from left, Mike Leiderman, Nadine Poynt, Ken Davis and Brandeis Professor John Lisman.



Scores of alumni flocked to the Ralph Norman Family Barbecue to pay respect to their old school photographer. Among them were Leon Goldstein '76 with daughter Jenny, Leonard Goldstein '76, Dov Hyman '76 with daughter Becky, and Mark Goldstein '76. Ralph is second from the left.

## Judith Chazin-Bennahum '58

Judith Chazin-Bennahum '58.  
She is the author of the  
book *I Never Saw Another Butterfly*,  
a collection of children's drawings and  
poems from the Theresienstadt  
Concentration Camp.

"I had always wanted to explore and develop a Jewish theme in my work as a choreographer," said Judith Chazin-Bennahum '58, "but it wasn't until I happened upon a book in my son Aaron's room that I knew exactly what that theme would be."

The book Bennahum refers to is *I Never Saw Another Butterfly*, a collection of children's drawings and poems from the Theresienstadt (or Terezín) Concentration Camp in Czechoslovakia from 1942 until 1944. It has been estimated that of the nearly 15,000 children under the age of 15 who passed through Terezín, only 100 came back. With them came the drawings and poems of some 39 of those children.

*The wind sings songs of far away  
Just look up to heaven  
And think about the violets*

"*I Never Saw Another Butterfly* served as footprints I could trace back to the individual children in the camp. They were children I might have known had my family lived in Europe at the time. In reading their poetry and studying their drawings, I felt a kinship to them, and I wanted to bring them back to life," said Bennahum, an assistant professor of dance at the University of New Mexico in Albuquerque and president of the Society of Dance History Scholars.

"So I created a ballet with a grant from the Jewish Federation called 'Before I Depart.' It incorporates narrated poetry and slides of the children's drawings and is the first ballet ever done on this subject. It took considerable, painful research."

*The sun has made a veil of gold  
So lovely that my body aches*



Bennahum's brother, a rabbi whose library includes an extensive collection of holocaust literature, was a valuable resource. Her husband David Bennahum, M.D., is the librettist and scenario designer for "Before I Depart." "When my wife discovered the volume of poems and drawings from the children of Terezín, she realized that in these fragments she could find the material for a memorial to them. Because of my interest in history and poetry, she asked me to organize the material into a scenario that could be set to music and dance."

Composer Daniel Paul Davis, with whom Bennahum had collaborated once before on a ballet, said, "Despite the serious theme of the ballet, the music moves from the somber to the lighter side. That contrast reflects the children's spirit denying the incomprehensible."

*I still believe I only sleep today  
That I'll wake up, a child again,  
And start to laugh and play  
I'll go back to childhood sweet like a  
briar rose  
Like a bell which wakes us from a  
dream.*

Terezín was touted by the Germans as a show place that could be shown to foreigners, particularly the International Red Cross, to convince them that Jewish deportees were well treated. Behind the facade of shops and schools, however, there was famine and death. When the children first arrived at the camp, they did not immediately understand that in fact Terezín was little more than a way station on the journey to Auschwitz. Instead, they found it thrilling to gather in such a large group with friends and prospective friends.

That air of excitement is reflected in the first of five movements of Bennahum's ballet. The 10 youthful dancers enter together innocently, full of anticipation and excitement. The music is light, airy and hopeful.

In the second movement, the children begin to understand that their separation from parents and families is not temporary, and that something unknown and horrible awaits them.





In the third movement, after the children have discovered their total and irrevocable isolation, each dancer, each child, marks out his or her own space in a series of solos that erupt into a dance of anger.

*I was once a little child,  
Three years ago.  
That child who longed for other  
worlds.  
But now I am no more a child  
For I have learned to hate.  
I am a grown-up person now,  
I have known fear.*

All the dancers are moving together in a circle, and as each one does a brief solo, he or she is plucked away. The dancers continue to move 'round together — the train continues its clickety-clack.

The fourth movement is robotic. There is a cloud of resignation as the dancers plod around the stage in a large group, openly ignoring the newcomer who, like the children in the first movement, is excited about the prospect of making new friends. Soon, however, she too succumbs to the burden of her fate.

But out of this gloom and desolation emerges a love duet. It's short and very carefully choreographed because of Bennahum's fear of its becoming melodramatic. "I didn't want to overdo it, but I just knew," she said, "that it was possible, and quite likely, that this sort of thing would happen. Not only were these children of an age for falling in love, but their surroundings made that possibility all the more intense." The music at this point in the ballet is lyrical and not at all mawkish.

The fifth and final movement is the death piece. Throughout it one hears in the music the clickety-clack of the train that goes on and on and on. It's just like the drawing of the train by one of the children in the Terezín ghetto — the train goes on and on.

There is a survivor — a young boy who concludes the ballet with a short, anguished solo. His anguish stems perhaps from the feeling of guilt that often burdens a survivor, perhaps from the fear that he may not yet survive and no doubt from the loss of his family, his friends and his innocence.

"Before I Depart" premiered in March at the Rodey Theatre at the University of New Mexico, with a performance by the Southwest Ballet Company, under the direction of Ed Androse. It fulfilled Bennahum's long-held desire to provide the children of Terezín with an avenue to express themselves. "It has always frustrated and saddened me that the children were cut off from their future."

Ballet has long been a major focus of Bennahum's life. She graduated with a ballet major from the High School of the Performing Arts in New York City in 1954. Shortly before her graduation, she was recruited by Brandeis to attend the University on a full scholarship and to major in theater arts and dance. "Brandeis had an active and impressive dance program at that time, that I am still drawing on in my effort to build a strong dance program here at the University of New Mexico."

Bennahum graduated *magna cum laude* in 1958 and went straight to New York City where she immersed herself in auditions. She spent the next few years dancing with the Joffrey Ballet, the Metropolitan Opera Ballet — where she rose through the ranks to become a principal soloist — the Santa Fe Opera Ballet and a host of other dance companies. In 1962, she auditioned for the New York City Ballet and was accepted but decided to go instead to Europe with her future husband David.

At this point Bennahum devoted a number of years to raising her three children, daughters Nina and Rachel, and son Aaron. Following a move to New Mexico, however, she returned to the dance world, as a professor of dance at the University of New Mexico, and took up other pursuits as well.

In 1971, she earned an M.A. in French literature and 10 years later she received her Ph.D. in Romance languages. "Dance will always be an integral part of me, but I wanted to study poetry and philosophy too."

Bennahum's dissertation entitled "Dance in the Shadow of the Guillotine" covers the period from 1787 to 1801 and documents ballet and pantomime at the French court, as well as at the boulevard theaters and the opera. She is presently looking for a publisher.

Meanwhile, her oldest daughter, Nina, continues the tradition. Recently graduated from Swarthmore College, she is the recipient of a Watson Fellowship, enabling her to travel to Europe where she will videotape modern dance companies that are struggling to be seen. Also a choreographer, Nina shares the Bennahum penchant toward the arts.

by Ellen Keir



**Herman Steingraph**, free-lance writer and photographer, recently completed a book entitled *Elizabeth, Queen of the Universe: The Trajectory of a Psychosis*. As he searches for a publisher, he is at work on two other books, *The Dynamics of Legitimation* and *Coordination: The Hidden Process*. He has also finished photoessays on Big Bend National Park and the Plaza of Santa Fe.

**Donald Menchel**, president of MCA Television, has been elected a trustee of Brandeis. A member of the University's third graduating class, Mr. Menchel was honored by Brandeis and the entertainment and communications industries as their "Man of the Year," recognizing his commitment to higher education.

**Reid Watson** plans to retire soon following a move back to San Diego to return to his former teaching job. He remains active in Mensa's San Diego chapter.

**Belle Dorfman Jurkowitz** was elected to the three-year position of member-at-large of the National Board of the Alumni Association.

**Jules Love** was named executive vice president for the American Friends of Tel Aviv



University. Long active in Jewish communal service, Love has vast experience in business and fund-raising.

**Renee Slotnick Pollack** lost her husband to Alzheimer's disease in May of this year. Renee has since joined with others like herself in Westchester, NY, to explore and expand the services available to Alzheimer patients and their families.

**Myrna Milgram Weissman**, a professor of psychiatry and epidemiology at Yale University School of Medicine and director of the Depression Research Unit, received the Anna Monikla Award with her husband Gerald L. Klerman, M.D., in Basel, Switzerland. They were honored for their research on the use of Interpersonal Psychotherapy (IPT) both alone and in combination with drugs in the treatment of depression. This international award is given every two years for research on depression.

**David Blumenfeld** is executive director of the New York Holocaust Memorial Commission, which will be building a major museum/conference center in lower Manhattan. He has earned a degree in Museum Studies and was awarded a Doctor of Divinity degree, Honoris Causa, from the Jewish Theological Seminary, New York City.

**Barbara Anna Keller Kalinda's** article, about underwater birth and the medical research that supports it, was published in a book called *Ideal Birth* (Celestial Arts Press/Ten Speed Press, Berkeley, CA).

**Janet David** has been named director of community relations and education and a member of the board of directors for the Center for the Study of Anorexia and Bulimia. She is on the staff and faculty there as well as at the Extension Division of the Institute for Contemporary Psychotherapy.

**Beverly L. Kramer** was elected vice president and human resources manager for Baybank Middlesex. She has administrative responsibility for employment training and development, employee relations and the equal opportunity and affirmative action program at the Burlington, MA-based bank.

**David Lehrman**, an oral surgeon, has made a video on backaches.

**Esther Kartiganer**, senior editor of *60 Minutes* at CBS, has been elected alumni term trustee of the University.

**Phillipa Strum**, a professor at City University of New York, was awarded a Guggenheim Fellowship for completion of a book on civil liberties in Israel begun under the auspices of the Truman Institute of Hebrew University, Israel.

**Suzanne Hodes Linschitz**, an artist in search of larger studio space, joined with other artists to found Artists West Studios in Waltham. Her paintings have been exhibited in many shows in Boston and New England.

**Bernard L. Siegel** has opened an office for the private practice of law, emphasizing white collar and general criminal defense work and special appellate litigation. This follows 14 years as a Philadelphia prosecutor. He has testified frequently as an expert before congressional committees dealing with various aspects of white collar crime.

**Jeffrey Golland** was reelected to serve a second two-year term as president of the Brandeis University Alumni Association.

**Judith Schatz** has agreed to serve a second term as president of the Brandeis University Parents Association.

**Brenda Dolgin Spangler** is a biochemist at Argonne National Laboratory studying x-ray crystallography. After receiving her Ph.D. from Northern Illinois University in 1984, she spent two years researching molecular genetics at the University of Illinois at Chicago.

**Martin Zelnick**, chairman of the Interior Design Department and professor of design at the Fashion Institute of Technology, has been awarded the fourth annual "ASID Joel Polansky Prize" for his book, *Human Dimension and Interior Space*.

**George Bloch** has written two books, *Mesmerism* and *Body and Self*, both published by William Kaufmann, Inc., in 1980 and 1985 respectively. He is doing research in neuroendocrinology at the Brain Research Institute, UCLA.

**Linda Marks** is director of the "Work Time Options in the Legal Profession" project of New Ways to Work in San Francisco. She recently concluded a survey of maternity, paternity and parental leaves and part-time employment in legal organizations and is working on a handbook of case studies and policy recommendations.

**Margaret A. Shirley** received her M.D. degree from Dalhousie University, Halifax, Nova Scotia in 1986. Her husband Nikolaos Morgunou, a renal physiologist at Dalhousie, was voted Professor of the Year in 1985 by the first-year medical class.

**Myra Hiatt Kraft** has been elected a trustee of the University.

**Stuart A. Paris**, the leading general agent of The Travelers Financial Services Department for 1985, was honored by the chairman of The Travelers Companies at The Travelers National Leadership Conference. Stuart also was elected to the three-year position of member-at-large of the Brandeis University Alumni Association.

**Eric Pfeufer** has been appointed assistant manager of architecture for the BSC Group, an engineering, architectural and land planning firm with divisions throughout New England.

**Dennis Baron**, professor of English and linguistics and director of freshman rhetoric at the University of Illinois at Urbana-Champaign, is the author of *Grammar and Gender* (Yale University). His book is about the history of sexual biases that exist in our language and in our ideas about language.

**Jonathan Burrows** was one of the producers of last year's hit film *Fletch* from Universal Studios. Classmates will remember him as the producer of *Fire* in 1969, which played at Brandeis and ran on Broadway shortly thereafter.

**Elaine Comparone**, a harpsichordist, was a guest artist at the Norfolk Early Music Society's last concert in the Manor House Candlelight Concert Series in Norfolk, CT. She has appeared regularly in New York City's major concert halls and recently made her debut with the Chamber Music Society of Lincoln Center.

**Katherine Dalsimer**, senior clinical psychologist at Columbia Counseling Service and lecturer in the department of human development at Columbia University, is the author of *Female Adolescence: Psychoanalytic Reflections on Literature* (Yale University Press). The book combines insights drawn from Katherine's clinical practice with her informed analyses of familiar works of literature.

**Arlene Hirschfelder**, an education consultant for the Association of American Indian Affairs in New York City, published an article entitled "Lost and Found Traditions" in the November/December 1985 issue of *Instructor* magazine, the leading national magazine for elementary school teachers.

**Albert Foer**, chairman of Melart Jewelers headquartered in Silver Spring, MD, was elected to the Board of Jewelers of America as well as to the Board of the Diamond Council of America, where he serves as treasurer.

**Alex Nacht** is an attending anesthesiologist at NYU's Medical Center. He completed a fellowship at the Cleveland Clinic and is board certified in internal medicine and anesthesia.

**Linda Goldberg Seligman** was promoted to full professor at George Mason University in Fairfax, VA. Her second book, *Diagnosis and Treatment Planning in Counseling*, was published by Human Sciences Press. She is also director of The Center for Counseling and Consultation, a group private practice.

**Joseph Shuldiner** was awarded the "Public Servant of the Year" award by the Fund for the City of New York. He was also appointed general manager of the New York City Housing Authority, the largest in the country.

**Peter Gould**, a member of the comedy/mime duo Gould & Stearns, performed "Two Men Talking Mime" at the Fitchburg Public Library in Massachusetts. The show weaves together mime illusion with voice, sound effects, original song, juggling, clowning, comedy, soulful concertina and virtuoso ukelele.

**Carole Joffe** is a professor at the Graduate School of Social Work and Social Research at Bryn Mawr College. Her book, *The Regulation of Sexuality: Experiences of Family Planning Workers*, was published by Temple University Press.

**Alan Fox** directed the first New York revival of *Funny Girl* at Equity Library Theatre with the participation of composer Jules R. Styne. He spent the summer as production manager at the Hampton Playhouse in Hampton, NH.

**Jacqueline Anne Neuhaus**, whose professional name is Jacqueline Bradley, was elected recording secretary of the Screen Actors Guild (SAG), New York Branch. A member of SAG for the past five years, Jacqueline is an actress working in commercials, television and soap operas in New York City.

**Ellen Novack** is casting director for the TV soap opera *Another World*. She worked for Joseph Papp for five years as casting director for the New York Shakespeare Festival.

**Lesley Straley** gave a violin recital sponsored by the Music School of the Brattleboro, VT, Music Center, where she has been on the faculty since 1978, and by the West Village Meeting House. She performed the Bach solo violin *Sonata in G Minor*, Beethoven's *Sonata for Violin and Piano, Op. 12, No. 3* and the Franck *Sonata in A Major* with her accompanist Susan Armstrong.

**Kristin Robie Aronson** was promoted to editor at Gower Medical Publishing, Ltd. She had worked previously in the promotion and graphic departments of Springer Publishing Co. Kristin is active in the arts in New York; she reads her work at poetry readings, has appeared in several of her own dance pieces and has had her paintings exhibited at the Middle of Science Gallery.

**Howard Beckman**, a specialist in general internal medicine in Detroit, has been elected to Fellowship, the nation's largest medical specialty society.



**Ruth Katz** hosts her new television show, *Crafts Video Magazine*, on USA Cable Network every Saturday. Ruth frequently appears on the national television show *Hour Magazine* with Gary Collins.

**Gerald T. Moore** is assistant to the director, Center for Advanced Studies, and research associate professor in the department of physics and astronomy at the University of New Mexico. His major area of research is the theory of free-electron lasers. He lives in Albuquerque with his wife Sharon and daughter Anne Elizabeth.

**Nick Rabkin**, deputy commissioner of cultural affairs for the City of Chicago, has been general manager of the Organic Theatre, which produced *E/R* (emergency room), a comedy that ran three-and-a-half years and became a short-lived TV series with Elliot Gould. With his wife Cynthia Weiss he announces the birth of a daughter Emily on February 4, 1986.

Our new 1987 Alumni Directory, now in production, will list all alumni. You will soon receive an Alumni Autobiographical Update Form—be sure to complete and return it as soon as possible so that you won't be left out.

The form will include an order blank so that you may purchase either a hardbound or softbound copy of the Directory.

Don't delay in making your request, since only the number of Directories ordered will be printed.

The Directory won't be complete without you!

**Janet Shapiro** and her husband Philip Byrd founded Brandenburg Productions, Inc., which produces the PBS series *On Stage at Wolf Trap* and other performance TV shows.

**Marc J. Zauderer** was married to Joan Atlas in June 1985. Marc is an assistant clinical professor at Tufts University School of Dental Medicine and maintains a private practice of general dentistry. Joan is an attorney.

**Diana E. Dring** formed a new company, Relocation Associates, which specializes in managing small business office and individual personnel moves in the San Francisco Bay area.

**Michael Murphy** was promoted to chief psychologist at Laboure Mental Health Clinic in South Boston, MA.

**Deborah M. Spitalnick** is executive director of the University Affiliated Faculty for Developmental Disabilities and an assistant professor at Rutgers Medical School. She is married to **John Weingart '70**, director of the New Jersey Division of Coastal Resources in the State Department of Environmental Protection. John is also the host of New Jersey's oldest folk music radio show, "Music You Can't Hear on the Radio," on WPRB-FM.

**Michael Baron** received his dental degree from Tufts University and his master's in orthodontics from Oakland Children's Hospital and the University of the Pacific.

**Richard Blum**, a psychologist, has opened a new practice to specialize in working with people on relationships, depression, anxiety and stress. He has trained counselors and psychotherapists in various capacities since 1978, and has served as a psychological consultant for a book on sexuality being undertaken by Ruth Westheimer and Arthur Kurzweil.

**Robert A. Firger** was named senior vice president at the Society for Savings in Hartford, CT. Firger received his masters degree from Harvard and his J.D. degree from

**Jackie Hyman** and her husband Kurt Wilson announce the birth of their son An Mark. Jackie is the author of 14 novels written under three pseudonyms, including *A Lucky Star* by Jacqueline Jade, due this fall from Silhouette Desire.

**Patricia Madsen**, a judge in the Denver County Court, participated this summer in the Humanities Seminar at the National Judicial College.

**Robert Arcangeli** and **Annette S. Kahn '74** announce the birth of their first child, Benjamin Edward, on November 26, 1985. Bob is a senior marketing manager at Mansfield Scientific, Mansfield, MA, while Annette is director of communications/public relations at Clark University.

**Michael A. Bierman** became the assistant director and camping coordinator of the Jewish Federation of South Bend, IN. Previously he served as the Zionist Organization of America Tri-State Region director.

**Rosalie W. Gerut's** musical group, "Rosalie Gerut and Friends," performed at Boston's Hatch Shell on July 4, 1986, as part of the Ethnic Music Festival. The group plays classical, ethnic and improvisational music and jazz, has appeared on Aleph Cable Network in Miami, Boston and Chicago, and will present two concerts at the Jewish Museum in New York City on November 9, 1986.

**David Gotthelf** and his wife Linda announce the birth of their daughter Rachel Elizabeth born April 21, 1986.

**Annette Lawson**, an attorney, will usher in Hopedale, MA's 100th year as the first woman sitting on the Board of Selectmen. In her first try for public office, she won by 86 votes.

**Robert Levin** and his wife Carol Harmatz are the proud parents of Joel Morton. Robert is the principal of the Village and Little Falls elementary schools in Gorham, Maine.

**Karen Giguere Louis** and her husband Eric announce the arrival of their second son, Steven Michael, on March 24, 1985. Karen has a private practice in cancer medicine while Eric teaches cardiology at the University of Illinois.

**Kim Resnik** is the new marketing director for the Alliance Theatre Company/Atlanta Children's Theatre.

**Jane Sutton's** novel, *Me and the Weirdos*, won the 1986 Utah Children's Book Award, having previously won the 1982 Children's Choice Award. The book has been published in French and in paperback by Bantam. Also, Jane and her husband **Alan Ticotsky '71**, had their second child, Charles Ivan, on July 13, 1985.

**Ivy** and **Jeff Weiner** announce the birth of their second child, Seth Adam, on July 8, 1985. Seth joins four-year-old sister Emily.

**Avi Winokur** is now a second-year rabbinical student at the Reconstructionist Rabbinical College in Philadelphia, after practicing law for seven years in San Francisco.

**Paul Cullinane** was married to Deborah Black on January 4, 1986. A graduate of George Washington University Law School, Paul is a partner in the firm of Gillmore and Cullinane in Beverly, MA. Deborah is a midwife at the North Shore Birth Center.

**Robert Hirsch** has joined Ortho Pharmaceutical Corporation as manager, Medical Information Services, Immunobiology. He earned his Ph.D. degree in immunobiology from Georgetown University in 1977.

**Elizabeth Schneider Lindenfeld** and her husband **Michael Lindenfeld, Ph.D. '76**, announce the birth of their second daughter, Rachel Deborah, on January 12, 1986.

**Susan Rothaizer**, aka Shoshana, works for a Japanese company in Manhattan.

**Ellie Schwartz** works as a business systems analyst for Wang Labs in Lowell, MA. She earned her master's degrees in business administration and library science from the University of Michigan.

**Jan Solomon** and her husband Ken Simonson announce the birth of their son Matthew David on October 14, 1985.

**Richard Walsh** was married on October 19, 1985, to Carol L. Struckmeyer in Wellesley, MA. Richard is an attorney with Emile R. Bussiere, P.A., in Manchester, NH. Carol received her master's degree from Sarah Lawrence College and is the marketing director of a microbiology firm based in Keene, NH.

**Kathie Abrams** had a one-woman show of her humorous illustrations at Ogilvy and Mather's New York headquarters. Her drawings appeared in Joann Bemstein's *Taking Off*, a travel book for young people published by Harper & Row. Kathie was also elected national secretary of the Graphic Artists Guild, the largest national union for professionals in the graphic arts.

**Dave Arinella** is a probation officer at the East Boston District Court and a member of the coaching staff at East Boston High School. He lives in East Boston with his wife Donna and son Jeff, two-and-a-half years old.

**Michael Brooks** has joined the Boston law firm of Segal, Moran & Feinberg.

**Joe Fielder** was appointed chief of pediatric allergy in the division of allergy and immunology at New York Medical College.

**Donna Lubin Goldman's** company, DG Editing, was thriving in Toronto, but she moved both her family and business to Ottawa because her husband Carl, a lawyer and expert in antitrust, was appointed by the prime minister as director of the Combines Bureau of the Federal Government and assistant deputy minister.



the University of Connecticut School of Law. He is a member of the Connecticut and Florida bar associations and has been admitted to the U.S. District Court in Connecticut as well as the Second Circuit Court of Appeals.

**David H. Baum** married Denise Shatnoff in Los Angeles on November 9, 1985. David practices civil trial law in Beverly Hills, and Denise works for Israel-based Perceptronics.

**Alisa Ofserit Eilenberg** and her husband Adam joyfully announce the birth of their son Philip Nicholas on December 17, 1985.

**Warren S. Feld's** second book, *How High Can You Fly: The Ultimate Career and Resume Guide for the Upwardly Mobile Professional*, will be published by Arco Publishing, Simon and Schuster, this fall. Warren has taken a new job as policy planner with the Tennessee Department of Health and Environment in Nashville, TN.

**Rosanna Hertz's** first book, *More Equal Than Others: Women and Men in Dual-Career Marriages*, will be published by the University of California Press in the fall.

**Paul E. Linet** opened an international trade and customs law firm in Boston. Paul and his wife Susan, a pediatric resident at Massachusetts General Hospital, are expecting their first child.

**Joey Reiman** transferred to DMB&B/Atlanta in January 1984 and is responsible for creating "the most exciting creative product in the Southeast." Clients include American Dairy Association/Southeast, Seth Thomas, King Edward Cigars and many others. Joey is the



recipient of 75 creative awards; he authored an off-Broadway play; he was *Cosmopolitan's* Bachelor of the Month in January 1985; and he was featured on the March cover of the national magazine *Advertising Age*.

**Jonathan D. Sarna**, director of the Center for the Study of the American Jewish Experience and associate professor of American Jewish History at Hebrew Union College, married Ruth Langer of Pittsburgh on June 8, 1986. They are living in Jerusalem for nine months, where Jonathan is serving as Lady Davis Associate Professor of American Jewish History. Jonathan also announces the publication of his book, *The American Jewish Experience* (Holmes & Meier).

**Mark Sheldon**, associate professor of philosophy and adjunct associate professor of medicine at Indiana University, is a contributor to two recently published books. "Some General Problems Related to Informed Consent and the Psychiatric Treatment of Children" is the title of a chapter appearing in *Ethics in Mental Health Practice* (Grune & Stratton). "Ethical Issues in Perinatal Care" is a chapter in *Clinical Aspects of Perinatal Care*, volume II (Macmillan).

**Terrie Williams** was elected to the three-year position of member-at-large of the National Board of the Alumni Association.

**Leah Bishop** and **Gary Yale** announce the birth of their daughter Elizabeth on May 5, 1986. Gary has been promoted to vice president of Stanhill Enterprises, Inc., in Los Angeles. Leah is an associate in the tax department of O'Melveny & Myers.

**Beth Bawnik** married Kamel Al-Marzoog on August 24, 1986. She is product sales manager for Monogram Industries, the world's largest supplier of sanitation systems for aircraft, trains and buses.

**Renee Hariton** traveled to Moscow with the Empire State Institute for the Performing Arts' new musical *Rag Dolly*. Renee is assistant to the producing director of this Albany, NY-based theatre company, the first American theatre group to perform in the Soviet Union in seven years. Sets for the show were designed by **Gerry Haritan '73** and **Vicki Baral '73**.

**Barry Levine** is proud to announce the birth of his first child, Sarah Lesley, born on January 13, 1986.

**Joseph Edward Rizzo** is the litigation counsel for the Fafard Companies, Ashland, MA. He participated in Massachusetts' first televised trial.

**Julie Levitan Rockowitz** and her husband Noah joyfully announce the birth of Dahlia Yaffa, sister of Shira and Leora.

**Aaron Schneider** has been appointed assistant professor of English at Barnard College.

**Elena Nierman Widder** works at the Children's Hospital National Medical Center for the Department of Public Education and Special Projects in Washington, DC.

**David Yoffie**, assistant professor at the Harvard Graduate School of Business Administration, spoke about the domestic impact of global competition on the American economy at a symposium sponsored by the Nichols College Institute of American Values. A consultant to several corporations, Yoffie is the author of *Power and Protectionism: Strategies of the Newly Industrialized Countries*.

**Joan Benson-Cacchione** works as a free-lance writer producing feature articles for the *Erie Times*. She lives in Erie with husband Tom and son Nicholas, age three.

**Debra S. Cantor** always dreamed of becoming a rabbi, and in 1984, she enrolled in the Conservative Jewish Theological Seminary. It marked the first year that women were accepted to the seminary. Debra is the only Connecticut woman in the six-year program and one of 20 women in the 43-member class.

Because of the large volume of class notes, we have not been able to insert them all in this issue. We hope to add them over the course of the winter and spring issues.

**James Montford** was a judge for the Mystic Artists Cooperative 1986 Arts Omnia Juried Show. Jim has a master's in fine arts from The Hoffburger School of Painting, Maryland School of Art and has exhibited in the Cinque Gallery in New York City and Lions Gallery at the Hartford Atheneum.

**Marvin Pinkert** joined the administrative staff of Long Island University in July 1985 as assistant to president David Steinberg.

**Melanie Turner Pinkert '75** is a part-time faculty member in the music department of LIU. She received her M.A. in ethnomusicology in 1983 from Brown University.

**Stanley H. Wakshlag** became a partner in the Miami office of the Orlando law firm of Akerman, Senterfitt & Eidson.

All members of the Brandeis family are invited to campus the weekend of November 1 and 2 to mark Brandeis Founders' Day, the first annual celebration to honor the men and women whose vision has helped create Brandeis University and those individuals whose extraordinary dedication, commitment and generosity have sustained the Brandeis Dream through the years. A highlight of the weekend will be a special convocation on Sunday, November 2, at which Brandeis will present several honorary degrees and other major awards.

Following is a list of events which will be included in the celebration:

10:00 am      Multi Media  
Presentations  
"Views of Brandeis"

10:00 am      Architectural Walking  
Tour of Campus  
Professor Gerald  
Bernstein

1:00 pm      Women's Varsity Soccer  
vs. Plymouth State  
College

2:00 pm      Symposium: "Freedom of  
Information: Government  
and the People's Right to  
Know"  
Followed by a reception  
sponsored by the Boston  
Chapter of the Alumni  
Association  
Moderator: Fred Friendly,  
Edward R. Murrow  
Professor Emeritus of  
Broadcast Journalism at  
Columbia University  
Graduate School of  
Journalism; former  
President, CBS News;  
Creator, PBS's *The  
Constitution: That  
Delicate Balance*.  
Panelists: journalists,  
lawyers, community  
leaders.

8:00 pm      "Madwoman of Chailot"  
Spingold Theater  
Tickets may be ordered by  
mail through Spingold  
Theater box office. Send  
\$6.75 for each ticket by  
October 15.

9:00 pm      Founders' Ball

10:00 am      Convocation



If you plan to attend Founders' Day Weekend and wish to receive information, please write to:  
Brandeis University  
Founders' Day  
415 South Street  
Waltham, Massachusetts 02254-9110

**Janet Weintraub Gool** and her husband Yochanan joyfully announce the birth of their daughter Sarai Shifrit on March 16, 1986.

**Leonard Laub** is a municipal bond broker and has been married to Yvonne Ascher since September 1984.

**Stuart Turkewitz** and his wife Molly announce the birth of their first child, Julia Claire, on February 16, 1986. Stuart practices internal medicine.

**Debra Katz Weber** has been a wardrobe supervisor on WCBS-TV's *The Equalizer* for two seasons and is a weekend radio personality on WSPK, 104.7 FM, Poughkeepsie, New York. She has been married to sculptor Richard Weber since May 1984.

**Evelyn Wolfson** and her husband Joel joyfully announce the birth of their first child, Noah Ariel, on January 31, 1986. Evie is a business

analyst for MCI Telecommunications in Washington, DC, while Joel owns a solo communications law practice.

**Ann Boltz Bromberg** and her husband Arthur are pleased to announce the birth of a daughter Sarah Devorah born April 1, 1986.

**Jill Kagan** currently works as a professional staff member with the Select Committee on Children, Youth and Families, U.S. House of Representatives, Washington, DC. She received her M.P.H. in Maternal and Child Health from the University of North Carolina, Chapel Hill, in 1982.

**Carol Kaplan** was married to Joel Breitner on May 3, 1986, in Danbury, CT.

**Randi Munitsky** and Ronald Kaplan, both rabbis, gratefully and joyfully announce the birth of a son Jonah Philip on January 6, 1986.

**Manuel Reich** has been made chief resident in psychiatry at State University of New York/Downstate.

**Larry Robinson** is assistant professor in rehabilitation medicine at the University of Pittsburgh Medical School. He is involved in research in electrodiagnosis and studies of muscle activity during exercise. He finished his residency at Northwestern University in rehabilitation medicine.

**Ken Roseberg** won the first place award for his documentary, *An Alzheimer Victim's Story*, at the Chicago International Film Festival. He will begin a psychiatric residency next spring at UCLA.

**Marc Salzberg** and his wife Marty Sonnenschein Salzberg announce the birth of their daughter Sarah Elizabeth born March 12, 1986. Marc, an architectural lighting designer, was the soundman for the national touring company, "The Tap Dance Kid."

**Phyllis Hipshman Shapiro** and her husband Steven announce the birth of their son Stuart Isaac on November 5, 1985.

**Valerie J. R. Sonnenthal** joined the staff of *Vanity Fair* magazine, where she had been freelancing full-time since December 1985 as the picture researcher. She continues to work as an artist and a gallery curator for the Dance Theatre Workshop (DTW) Gallery at the Bessie Schonberg Theatre in New York.

**Alan D. Spatrick** was among 551 financial analysts awarded the professional designation Chartered Financial Analyst (CFA) by the Institute of Chartered Financial Analysts (ICFA), headquartered in Charlottesville, VA.

**Robin Tufts** and **Robert Kaner** were married in March 1986. Robin received her Master of Architecture degree from the University of Pennsylvania in May. Rob is a Pulmonary Fellow at the Hospital of the University of Pennsylvania.

**Eileen Watts** received her Ph.D. in English from Bryn Mawr College in May 1986, and married Daniel J. Siegel, an attorney, in June.

**William Camann** and his wife Rhonda are the proud parents of Zachary, born December 26, 1985. William completed a residency in anesthesiology and is working at Brigham and Women's Hospital on a fellowship in cardiac anesthesia.

**Stacey L. Cantor** is a resident in anesthesia at the University of Pennsylvania in Philadelphia, having received her M.D. degree from Stanford University in Palo Alto, CA.

**Lawrence Cohen** is in his third year of private practice as a personal injury attorney in San Francisco, CA. He is happily married to Jastell, a registered nurse and tennis pro.

**Robert S. Cohen** and his wife Karen Asher Cohen have a new addition—Ashley Danielle, born February 4, 1986.

**Vivian Steinberg Cohn** and her husband Gary announce the birth of their son Marcus Jonathon on October 12, 1985. They live in Bedford Hills, NY, where they are renovating a 200-year-old farmhouse. Vivian is an assistant treasurer at the Bank of New York.

**Mitch Coven** and **Dita Keyes '82** were married on October 14, 1985, and live in Rego Park, NY. Dita is a research associate for Boyden Associates, an executive recruiting firm. Mitch is a real estate attorney in Staten Island, NY.

**Leslie C. Ferber** and **John C. Gall** were married on February 8, 1986. Leslie is director of public relations at Mercy Hospital in Portland, Maine, while her husband is an associate with the law firm of Preti, Flaherty & Beliveau.

**Lisa J. Fruitt** was promoted to director of communications at the Beacon Hospitality Group, a Boston hotel development and management company that owns and operates six hotels, including the Embassy Suites Hotel.

She will oversee print and visual communications for Beacon's corporate operations and each hotel property.

**Stephen Joel Hersh's** play, *The Son of a Vandal*, was selected as one of three winning one-act plays for the Worcester Foothills Theatre's second annual New Plays Festival. Stephen has a graduate degree in creative writing from Antioch University in London, England. In London, one of his plays was given a professional reading at Orange Tree Theatre.

**Susan Friesheim Kahnowitz** and her husband Samuel Kahnowitz, M.D., announce the birth of a son Jonathan Elliot born on April 25, 1985, joining sister Marcia Anne, age two-and-a-half years.

**Evan J. Krame**, an attorney with the Internal Revenue Service, was elected to the Board of Governors of the International Association of Jewish Lawyers and Jurists. He celebrated his fifth wedding anniversary in May.

**Myrna Barkey Mitnick** and her husband Ronald are happy to announce the birth of their third daughter, Elana Naava, in January 1986.

**Scott Perkins** began a residency in ophthalmology at Boston University School of Medicine in July.

**Rachel Silverstein Russo** and her husband Alan J. Russo announce the birth of their daughter Rebecca Batya on August 16, 1985.

**Peter S. Vannucci**, an attorney with the Danbury, CT, law firm of Jones, Damia & Kaufman, enjoyed an informal reunion at Brandeis last October. Joining Peter were classmates **Ken Fried**, **Bruce** and **Pam Galis Perlman**, **Ellen Holt**, **Diane Nahabedian** and **Amy Bernstein Forman**.

**Daniel M. Berger** has been promoted to assistant vice president in the unit investment trust and secondary market insurance department at Municipal Issuers Service Corporation. He is a member of the Municipal Analysts Group of New York, the Hartford



Municipal Analysts Society and the National Federation of Municipal Analysts.

**Alison Bermack** married Alan Rubinfeld on June 21, 1986. Alison is an assistant vice president in the human resources department at the New York State Urban Development Corporation in New York City. Alan is a planning analyst in the corporate finance department of the Continental Corporation.

**Scott Corwin** was promoted to vice president of corporate planning and strategy for Caliper Management, Inc., a Princeton-based human resources consulting firm. Scott developed and spearheaded the 25-year-old company's restructuring and name change.

**Debby Cummis'** biographical summary will appear in the 1986 edition of *Who's Who in American Women*.

**Glenn Damell** and **Sara Adler '81** were married in February 1986, in Great Neck, NY.

**Stephen Brian Ellman** and **Susan Tanur** were married on May 27, 1986, in Columbus, Ohio, having met at the Jacob Hiatt Institute in Jerusalem in 1978. Susan received her master's in social science administration from Case Western Reserve University in Cleveland. Stephen received his law degree from Ohio State University and is involved in investment counseling in Columbus.

**Nate Geller** was appointed director of Camp Tel Yehuda, Young Judaea's National Senior Camp in Barryville, NY. Nate and his wife Lyn Light Geller announce the birth of a daughter Aliza Chaya on August 30, 1985.

**Steven Glassman** married Debra Langsner last December. A graduate of Columbia's Dental School, Steven practices dentistry on Fifth Avenue in Manhattan.

**Mansural Hasib** was appointed academic computing consultant at the Texas College of Osteopathic Medicine and is responsible for providing computer support for research and implementing policies for providing enhanced computing services at TCOM.

**Elaine R. Jackowitz** married Arnie Rotenberg in August. Elaine received a master's degree in clinical psychology from the University of Denver, where she expects to complete requirements in December for a doctorate in the same field. She is an advanced graduate student and staff member at the university's Child Study Center. Her husband is a second grade Judaic teacher at Herzl Jewish Day School in Denver.

**Henry Kopel** is a law clerk for U.S. District Judge Raymond Pettine in Providence, RI. Henry received his J.D. from the University of Pennsylvania, where he served as an editor of the *Law Review* and as an op-ed columnist for the *Daily Pennsylvanian*.

**Jeffrey Krasner**, a member of the *Boston Herald's* financial staff, has been appointed automotive editor of the paper.

**Reid J. Leonard** and his wife Debbie began postdoctoral fellowships in biology at Caltech in July. Reid received his Ph.D. in neurobiology from Purdue University. The couple is expecting their first child in late September 1986.

**Aviva S. Nebesky** holds a social work position with the State of Maryland and is assisting with the deinstitutionalization of mentally retarded persons. She also has a private psychotherapy practice in Washington, DC. Aviva received her master of social service degree from Bryn Mawr College in 1982.

**Mark Sack** married Aviv at the kibbutz Gan Shemuel in Hadera, Israel. **Janet Domenitz '80**, **Jennifer Edson '80**, and **Aaron Garland '80** traveled to Israel to help them celebrate.

**Ben and Mindy Zoglin** are delighted to announce the birth of their daughter Rachel Claire on August 23, 1985. Ben is completing his residency in family medicine at St. Margaret's Hospital, Pittsburgh, PA. Mindy is working on her dissertation in public policy.

**Debra L. Banville** received a Ph.D. in inorganic biochemistry from Emory University and has been awarded a two-year postdoctoral position to study magnetic resonance imaging at the University of California at San Francisco.

**Donna Bojdrsky**, an '81 political science major, is Los Angeles Mayor Tom Bradley's administrative assistant.

**Steven R. Brant** graduated from the University of Florida College of Medicine on May 31, 1986.

**Stuart Chanen**, who received his J.D. degree from Northwestern University in May 1985, clerks for U.S. District Court Judge John Grady in Chicago. His *Law Review* article, "Constitutional Restrictions on the President's Power to Make Recess Appointments," was cited by the District of Columbia Court of Appeals.

**Susan Dribinsky Elani** and her husband Oded are happy to announce the birth of their son Asaf on April 16, 1986.

**Richard E. Freedline** graduated from Georgetown Dental School in May 1986.

**Deborah Gallant** is the public relations director for WBGO, the only full-time jazz station for the New York/New Jersey metropolitan area.

**Jay S. Handlin** won the \$500 first prize in the Nathan Burkan Memorial Competition at the Harvard Law School, sponsored by the American Society of Composers, Authors and Publishers (ASCAP). His winning essay was titled "Unauthorized Videotaping of Pre-recorded Cassettes and the Inadequacy of Betamax."

**Raymond E. Harrison** graduated from Georgetown University School of Medicine on May 31, 1986, and has started an internship in general surgery at the Washington Hospital Center.

**Lynette Heman** is a doctoral student in counseling psychology at New York University and works at Queen's College Office of Counseling and Advertisement and at a private clinic in Brooklyn. She completed her master's degree in psychological counseling at Teacher's College, Columbia University.

**Tamar Lange** married Alan Shrager on June 10, 1986, in Jerusalem. Alan is studying towards Orthodox rabbinical ordination.

**Susan Ebin Mathias** and her husband Rob announce the birth of their son Adam on April 13, 1985. Susan is an underwriter for Freemont Indemnity, while Rob completes his pediatric residency in San Diego.

The Friends of Brandeis Athletics are dedicated to the support of Brandeis athletics, to identifying qualified student-athletes for admission, to helping our athletes in the summer and post-graduation job search, to running special events on campus such as:

- Annual Homecoming Alumni Games and Barbecue
- Winter Festival Alumni Basketball Game and Colloquium
- Annual Friends Awards Breakfast at Commencement

Yes, I would like to get involved with Brandeis Athletics.

Name	Class
Address	
City, State	Zip
Telephone	
Sports of interest	
Please return to:	Brandeis University Athletic Department Waltham, Massachusetts 02254-9110

**Marlene Mlawski** married Benjamin Golombek in Tel Aviv on July 2, 1985. They live in Manhattan, where Ben owns Big Wheel Moving and Storage and Marlene is an executive recruiter with Len Grayson.

**Dianne Cutillo Neville** is on the staff at *The Berkshire Eagle*. She used to work for its competitor, the *North Adams Transcript*.

**Sara Rosenfeld** won Century 21's Centurian Award in 1985 for selling \$6.7 million worth of residential and investment properties in Cambridge and Somerville. She placed 56th out of 75,000 sales associates in the company's international network.

**Peter N. Rosovsky** is a copy editor/reporter at the *Marlboro Enterprise* and *Hudson Daily Sun* newspapers. His story, "Fire Guts Northboro's Old Town Hall," won first prize for spot news in UPI's New England newspaper competition 1985. He received a master's in print journalism from Boston University in 1983.

**Linda L. Wiggins** received her M.B.A. in marketing and finance from Northeastern University last March. In May 1984 she was married to David C. Isgur, a financial journalist for the Boston-based publication, *Banker & Tradesman*.

**Aaron Adler** received his J.D. from Yale and has moved to the firm of Landels, Ripley & Diamond in San Francisco, CA.

**Edwin Andrews** married Marilyn Rezendes of Arlington, MA, on August 15 at Tufts' chapel. Ed works at the Tufts Dental School as a dental coordinator in admissions.

**Nicholas Bernheim** received his M.F.A. from the School of Cinema in the Peter Stark Motion Picture Producing Program at U.S.C. and is working on a picture, *Blood Red*, in northern California.

**Jon M. Braverman** graduated from the Mount Sinai School of Medicine of the City University of New York. He will continue as a resident in ophthalmology at NYU Medical Center.

**Damon M. D'Ambrosio** was sworn in as a member of the Rhode Island Bar Association last February. A member of the Berks County, PA, Bar Association, Damon is associated with the law firm of Gerber & Linton in Reading, PA.

**Gabriel Feldman** delivered the student commencement speech at her graduation from the Sackler School of Medicine, Ramat Aviv, Israel. In July, she began a flexible internship at an Upstate Affiliated Hospital in Syracuse, New York.

**Michael Haberman** spent a year in Israel, where he served as a law clerk to Supreme Court Justice Aaron Barak, following his graduation from Georgetown Law School.

**Felicia Lebewohl** is an associate with the New York law firm Javits, Robinson, Brog, Leinwand & Reich, P.C.



**Karen Levine** was awarded one of the first National Graduate Fellowships by the U.S. Department of Education. She is a doctoral candidate in developmental psychology at the Boston University School of Arts and Sciences. In 1985, Karen earned a master of education degree from the Harvard Graduate School of Education.

**Frederick Levy** was awarded his doctor of medicine degree from the Medical College of Pennsylvania (MCP) at the college's 134th commencement. He began his residency in surgery at the Johns Hopkins Hospital, Baltimore, MD, in July.

**Seth Mininsohn** was admitted to the New York and New Jersey bars.

**Dina Projansky** performed works by Bach, Mozart, Chopin and Debussy in a recital at the Mount Vernon Public Library. Dina is a piano teacher and a member of the Music Teachers' Council of Westchester.

**Jeffrey Allen Rockman** graduated from the Dickinson School of Law in Carlisle, PA. He was a member of the Dickinson *Law Review* and served on the paper's editorial staff. In September, he joins the Wilkes-Barre, PA, law firm of Rosen, Jenkins & Greenwald as an associate attorney.

**Alan E. Skolnick** attends Albert Einstein School of Medicine, where he received honors for his first semester's work. He has worked at St. Luke's/Roosevelt Hospital in the nuclear medicine division.

**Sandra L. Sobol** graduated from New York Medical College in June. She began her OB/GYN residency at Nassau County Medical Center, East Meadow, NY, in July.

**Oren Cohen**, a third-year Duke University medical student, presented an abstract entitled "Infectivity of Non-T4 Cells with HTLV-III/Lav" at Duke's AOA Symposium. He also submitted an abstract to *Surgical Forum* '86 entitled "Defects in T-Cell Immune Function After Infection with HTLV-III/Lav."

**Timothy DelGrande** is engaged to marry Nancy Anne Kiley in September. Timothy is an insurance salesman for Toole Insurance Agency in Lee, MA, and Nancy works in the credit department of Home Gas Corporation.

**Karen Gruskin**, who graduated with a double major in chemistry and biology, works for the Dana-Farber Cancer Institute of Harvard Medical School. She is the meeting coordinator for this summer's Macromolecules, Genes and Computers International Symposium and Workshop.

**Rhonda Held** will be married to her high school sweetheart David P. Dupler in November. Rhonda is associated with John Anthony Bonina & Associates, a leading medical malpractice law firm in Brooklyn. Her fiancé is a copywriter/account executive for a Long Island advertising agency.

**Leslie Sherman** and Jeffrey Kessler were married November 3, 1985. Both Leslie and Jeff are systems analysts for Merrill Lynch Capital Markets in New York City.

**Lorin Reisner** was joined by several other Brandeisians at Harvard Law School in defeating a team of Notre Dame graduates on the basketball court. The Judges vs. the Fighting Irish game included **Dan Blumenthal '85**, **Mike Horowitz '84**, **Alan Erenbaum '84** and "ringer" **Mike Birnberg '84**.

**Robin Sherman** was elected to the three-year position of member-at-large of the National Board of the Alumni Association.

**Gary R. Silverman** joined the Chicago firm of Kirkland & Ellis, to specialize in venture capital, following his graduation from Northwestern University School of Law.

**Michael Singer** joined the Chicago firm of Jenner & Block as an associate, after receiving his J.D. from Boston University School of Law. He was an editor of the Boston University *Law Review*.

**Jill Steinberg** is an editor at the National Gallery of Art in Washington, DC. Last summer, she led 16 high school students on a tour through Europe. Jill received her M.A. in art history from Williams College in June.

**Lisa Jill Adler** became the regional youth director of Central Region United Synagogue Youth. She received her M.A. in education from the University of Judaism in Los Angeles.

**Arthur Bodek** completed his second year at Hofstra University School of Law and is serving as judicial intern to U.S. District Judge Jacob Mishler. He worked last summer for the United States Attorney's Office for the Southern District of New York in Manhattan.

**Marla Figman** sends special congratulations to **Susan Hills** and **Michael Goldman '85** on their marriage of April 12, 1986. Members of the classes of 1980 through 1986 were in attendance. **Michael White '85** assisted in the officiation of the ceremony.

**Susan Marcovitz**, who is studying psycholinguistics in the department of psychology at Brown University, presented a paper, "Melodic Intonation and Semantic Substitution Errors in Reading: Evidence for Right Hemisphere Linguistic Functioning," at the Academy of Aphasia in October 1985, in Pittsburgh. She was awarded a National Science Foundation predoctoral fellowship.

**Alan D. Schlein**, a contract and legislative analyst with the IGNA corporation, received an award for his suggestion on how to catch inconsistencies between data base information and hard copy sent to policy holders. He continues to work part-time as a chauffeur for James Limousines, Ltd., where he has been a driver for many notable persons.

**Francine Shonfeld** married Jonathan D. Sherman of Chicago on June 30, 1985. Fran is the director of the Chicago and Northern Federations of Temple Youth, and Jon is an associate with the law firm of Lord, Bissel and Brook.

**Toan Truong's** grandmother Mrs. Tran was featured in a recent article in the *Boston Herald* about the influence of two Boston matriarchs on their families. Toan works with Vietnamese immigrants at the Brighton Marine Public Health Center.

**Michael A. White**, a student rabbi, led the Sabbath Eve Services at Temple Gates of Heaven, where he was confirmed last December. He is a second-year rabbinical student at Hebrew Union College in New York City.

**Joy M. Ryen** won first place in the "Abraham Lieberman Law Student Scholarship" contest for scholastic achievement and LSAT scores. The award is given annually by the Eastern District Education Fund of the Commercial Law League of America.

## Grad.

**Kenneth Bair** was promoted to research scientist in organic chemistry at Burroughs Wellcome Company in Research Triangle Park, NC.

**Ross Bauer** is on the faculty of the music department at Stanford University. He received grants from the National Endowment for the Arts and from the Newton Arts Council this year. His composition, *Deja Vu*, was premiered by Griffin Music Ensemble.

**Susan Basow**, associate professor of psychology at Lafayette College, was selected as the 1986 Outstanding Academic Woman of the Lehigh Valley, PA.

**Rosellen Brown**, a nationally prominent writer of fiction and an associate professor of creative writing at the University of Houston, was featured at Berry College's Conference on Creative Writing in February. In addition to publishing several books, her poetry and short stories have appeared in numerous magazines and anthologies.

**Denise D. Connors**, assistant professor in the graduate nursing program at the University of New Hampshire, spoke to the Unitarian Universalist Fellowship. She discussed her study of the lives of six New England women now in their 90s who are of Irish descent and working class backgrounds.

**Kathryn duPree** is director of the Seaside Regional Center, where she is responsible for 194 mentally retarded adult residents ranging in age from 20 to 80, as well as another group of residents, in state-run and private group homes, supervised apartments and community training homes.

**Judith S. Eisen** is among 50 young scientists nationwide who were selected as recipients of awards by the National Science Foundation. She is studying the mechanisms that underlie the ability of neurons to find their appropriate targets during gestation. In particular, she examines how developing nerve cells in zebrafish embryos make connections with target muscle cells.

**Joan Merrill Gerber's** most recent book of short stories, *Honeymoon*, contains a short story entitled "I Don't Believe This," which was chosen for inclusion in *Prize Stories: O. Henry Awards 1986*. Gerber's book is dedicated to Milton Hindus, her teacher at Brandeis, and his wife Eva.

**Bernard Gray**, was named director of the Blue Ridge Center in Bloomfield, CT. He was formerly administrator of the alcoholism service at Peter Bent Brigham Hospital in Boston.

**Henry Greenspan** delivered the keynote speech at the State of Michigan's official Holocaust Commemoration in the Capitol Rotunda of the State Capitol Building in Lansing. He is a psychologist at the University of Michigan's counseling center.

**Susan Band Horwitz** was invested as the Rose C. Falkenstein Professor of Cancer Research at the Albert College of Medicine in New York City. She is professor and cochairman of the department of molecular pharmacology and is one of the nation's leading molecular pharmacologists. Last year, she became one of the first biomedical researchers in the nation to receive an Outstanding Investigator Grant from the National Cancer Institute.

**Ruth Harriet Jacobs** is the author of *Older Women Surviving and Thriving: A Manual for Group Leaders*, published by Family Service America. Jacobs is professor and chair of the sociology department at Clark University, Worcester, MA.

**Jonathon Katz** joined H. J. Davis Development Corp. as senior vice president. Katz will supervise and coordinate property acquisition and financing as well as zoning, construction, design and leasing activities for the nine-year-old firm which specializes in adaptive reuse and rehabilitation.

**Patricia Keith** is the instructor for the summer course entitled "The Nature Writers" at The School for Lifelong Learning of the University System of the New Hampshire, North County Region.

**Susan Kingsley Kent**, a visiting assistant professor of history at the State University of New York at Albany, spoke on "Sex and Power in Great Britain: 1860-1914" at North Adams State College's third season of the Ames Samuel Pierce Lecture Series.

**David I. Kertzer**, a professor of anthropology at Bowdoin College, received a substantial two-year grant from the National Science Foundation to study the complex family household system in the countryside outside Bologna, Italy.

**Christopher Kies** is an associate professor of music at the University of New Hampshire and a pianist who accompanied flutist Douglas Worthen at a recital at the Bates College Chapel. Kies, a 1975 Fulbright-Hayes Fellowship recipient, studied composition in West Germany and in Boston with Theodore Lettvin and Russell Sherman.

**Michael Levine** is the director of program development at the New York Urban Coalition's Center for Educational Leadership. He has worked in Mayor Koch's office on youth policy issues.

**Deborah E. Lipstadt**, an accomplished historian, author and assistant professor of Jewish studies at UCLA, was selected as the director of the Brandeis-Bardin Institute in California following an intensive 18-month worldwide search. She is the first woman to lead a major national Jewish institution. Her book, *Beyond Belief: The American Press and the Coming of the Holocaust*, an examination of how the American press covered the news of the holocaust, has garnered critical acclaim throughout the country.

**Raymond Loring**, a composer/pianist and the music director at Endicott College, conducted a baroque ensemble and the Endicott College Chorus in an All-Bach Concert. The program featured both the spiritual and secular aspects of Bach's music.

**Paula Olinger**, literary studies, was promoted to professor in the Spanish department at Gettysburg College, PA. A specialist in Native American cultures and Central America, Olinger's most recent publications include "Images of Transformation in Traditional Hispanic Poetry"; "From Anxiety to Solidarity," which appeared in "VOX" along with "Cotton Futons"; and "Michio Kushi's New School," which appeared in the *East West Journal*.

**Linda Pastan**, a poet, was among the speakers during Radcliffe College's Commencement-Reunion week. She has had her poems published in more than 100 periodicals and is the author of six books of poetry, including her most recent work, *A Fraction of Darkness*.

**Sally Pinkas** was the featured performer at the final concert in this year's Concert-at-the-Common series at the Cambridge Unitarian Church. She divides her time between Hanover, NH, where she is an assistant professor at Dartmouth College, and Boston.

**Lois Rockoff** is the 1986 campaign coordinator for Rochester's Jewish Community Federation.

**Mary Sadovnikoff**, concert pianist and member of a classical piano duo, presented the first of a Historic Pianos Concert Series at the Ashburnham, MA, Community Church. One of the most active participants in "The Fortepiano Revolution," she played "four-hands" music by Clementi, Mozart, Schubert and Schumann, using an original 1828 or 1829 piano, built by Conrad Graf of Vienna, a leading piano builder at that time.

**Randy Spiegel** will direct the department of budgeting and planning for Rochester's Jewish Community Federation. Randy will also staff the new department of human resources, an outreach and educational arm of the federation in Rochester.

**Bernard Steinberg**, assistant professor of Jewish studies at the Cleveland College of Jewish Studies, was named director of Akiva High School. He has been involved in Jewish education for more than 20 years, including 13 years in Israel.

**Judy Strong**, a professor of chemistry at Moorhead State University, was named dean of natural and social sciences. A specialist in physical chemistry, she will oversee 12 academic departments and 100 faculty members.

**Linda Rodgers Taylor** is a free-lance writer specializing in historical articles. Her article about Captain John Smith, "New Look at Virginia's First Hero," appeared in Virginia's *Newport News*.

**Robert Washington** was named as the executive director of United Community Planning Corporation (UCPC). He is the past dean of the School of Social Work at the University of Illinois, Champaign-Urbana, and at Ohio State University.

What have you been doing lately? Let the Alumni Office know — and send the photos (black and white photos are preferred) and news that would be of interest to your fellow classmates.

We invite you to submit articles, photos or news of interest to the Alumni Office for review.

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Exile and Immigration

# Brandeis Review

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If exile and migration are burning topics on every continent in the world of the 1980s, they are also the oldest subjects of recorded history. In the Old Testament, God's first transaction with humankind was to banish Adam and Eve from their residence in the garden of Eden (Hebrew for "delight"). The concept of exile, found in Genesis, was devised by the Almighty to punish the first couple for disobedience, for eating the forbidden fruit from the tree of the knowledge of good and evil. "And so the Lord God banished him from the garden of Eden, to till the soil from which he was taken. He drove the man out and stationed east of the garden of Eden cherubim and the fiery ever-turning sword to guard the tree of life."

In another episode from Genesis following closely on the first, God resorts a second time to banishment as punishment when he expels Cain for killing his brother Abel. "'You shall be banned from the soil . . . if you till the soil, it shall no longer yield its strength to you. You shall become ceaseless wanderers on earth.' And Cain left the presence of the Lord and settled in the land of Nod, east of the Eden."

The location of the garden of Eden is surrounded by endless controversy. One source places it northeast of the Red Sea. Some religious scholars favor Babylon near the Persian Gulf, while others choose Armenia, near the sources of the Tigris and Euphrates rivers. Wherever Eden is, we cannot visit it: no ancient ruins mark the spot, and no authoritative source defines its boundaries. However differently we interpret its meaning in the Old Testament, we might all agree that we are living somewhere east of Eden and in that metaphorical sense we are all ceaseless wanderers.

We have tried in this issue to view the predicament of exile and migration from a wide angle lens that includes American Indians, Africans, Europeans, Asians and Hispanics. As we traveled from continent to continent, we found the thread of exile and migration running throughout the experience of all societies.

We hope you enjoy reading the *Brandeis Review*. Designed as a medium to keep you in touch with classmates and the University family in general, it also offers articles to stimulate thought and generate discussion. In the next issue we would like to initiate a "letters to the editor" column offering a forum for commentary.\* If you have any comments on the articles you have read in the last few issues, or matters that you would like to share with other readers, please write to:

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Brenda Marder  
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\*The editor reserves the right to edit letters for publication in the *Brandeis Review*



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*Cover*  
Oil by Sophie Schiller  
called the "Two Faces,"  
painted in 1973 before  
she emigrated to the  
United States, owned  
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(see page 11).

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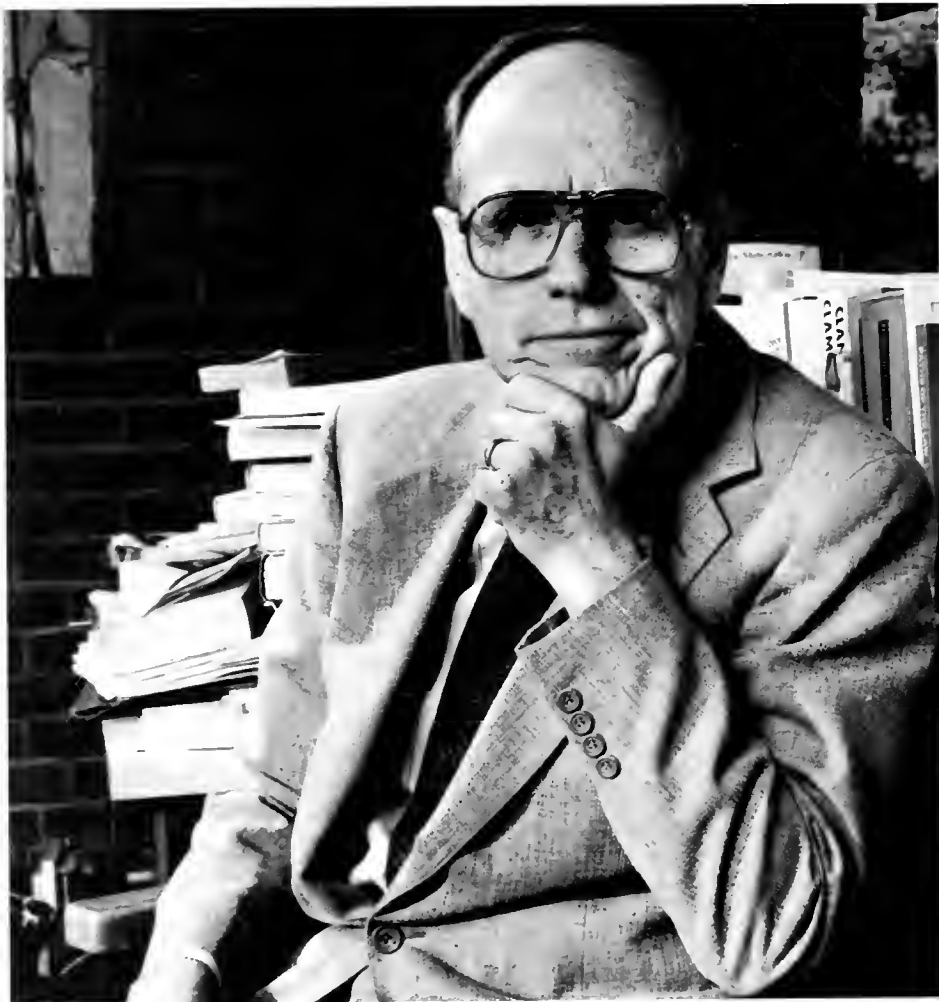
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# Strangers and Members: The American Approach

by Lawrence H. Fuchs

*Lawrence H. Fuchs is the Meyer and Walter Jaffe Professor of American Civilization and Politics. He has been on the Brandeis faculty since 1952 and is a former dean of faculty and former chairman of the Departments of Politics and American Studies. Professor Fuchs was elected three times by his colleagues to serve on the Brandeis Board of Trustees. The first director of the Peace Corps chosen by President Kennedy (in the Philippines, 1961 to 1963) and executive director of the United States Select Commission on Immigration and Refugee Policy, 1979 to 1981, he is also the author of seven books, several of which are on ethnicity in the United States, and the latest of which, *The American Kaleidoscope: Immigration, Ethnicity and Public Policy*, will be published by Wesleyan University Press. Immediately prior to the final Senate vote on the Immigration Reform and Control Act of 1986, Senator Alan Simpson (R-Wyoming) paid tribute on the Senate floor to Professor Fuchs for his work in helping to draft and pass the new law.*



With Kurds living in Nashville, Tennessee, Hmong in Minneapolis, Minnesota, and Mongolians near Lakewood, New Jersey, Americans are faced with the problem of accepting as members of American society immigrant strangers from more than 170 countries. Because of the recent volume of immigration to the United States — now averaging 550,000 lawfully admitted immigrants a year plus 60,000 refugees in 1985 and an unknown number of illegal settlers — and the extent of the diversity, Americans are again probing the issue of their unity as a nation. While many people tend to focus on problems — conflict particularly between blacks and recent immigrants and linguistic and cultural separatism, especially of Hispanics — my own view, based on visits to several dozen ethnic communities in the United States and a review of all recent acculturation research, is optimistic.

Our society is commonly described as a melting pot, a rainbow, but the metaphor that captures American society in the 1980s best is a kaleidoscope, which, according to the dictionary, exhibits a "complex and varied changing form, pattern, color . . . continually shifting from one set of relations to another; rapidly changing." Kaleidoscope fits best because it gives the appearance not only of variation in its parts but of infinite variety in its changes — disappearance, blending, reconfiguration and transformation.

In the contemporary kaleidoscope in the United States, the pace of interaction among members of diverse groups in all kinds of settings has quickened in the last decade. Mingling begins in the elementary schools, where children are encouraged to mix, lesson plans prescribe multicultural learning and teachers preach the gospel of diversity.

In a third grade class in Denver, I saw students being taught to count to 10 in three different languages besides English. In an elementary school in Oakland, California, black girls chant their jump rope numbers in Chinese. "See you *mañana*," shouted a student with a Vietnamese accent. In PS 89 in Elmhurst, Queens, 1500 students come to school from homes where 38 different languages are spoken. In a second grade class, students tell about themselves: "I come from Japan . . ." "I come from Afghanistan . . ." "I come from China . . ." In San Francisco's Castellar Elementary School on Yale Street in Chinatown, the children of Asian immigrants play basketball with Hispanic and Anglo children.

At the larger high schools, the pattern of interaction continues. Although groups tend to divide along tribalistic lines in high school for many reasons, they still participate in Asian-Heritage Week or Hispanic-Heritage Week as part of the curriculum. At LeConte Junior High School in Hollywood, there are students from 43 countries in addition to American blacks and other white ethnics, sharing in the school's celebration of various Oriental New Year's Days, Armenian Martyrs' Day and Hispanic holidays. Afghan students in Alexandria, Virginia, Iranian students in Tulsa, Oklahoma, and Korean students in Jersey City, New Jersey, work and play with white, black and Hispanic students. Such multicultural interaction in the public schools of the United States has no parallel throughout the world.

The accelerated pace of interaction continues in higher education and the workplace too. Before World War II, Mexicans, Filipinos and Chinese, along with blacks, were largely segregated in a servile labor class — virtual peonage in many farm areas — away from opportunities to break out through education. Now, corporations send their recruiters to colleges and community colleges seeking Hispanic, Asian and black students for a workforce that is increasingly integrated, particularly in the growing service sector of the economy, where more than half of all Americans earn their living. Different kinds of workplaces have become settings for interethnic contact. César Chavez, the Mexican-American leader of agricultural workers in California, speaks of Mexicans becoming “finally, like other immigrant groups [for whom] . . . the barriers are not insurmountable. When I was a kid, our identity was strong within our own group. We hid our tacos and our tortillas. Today, we promote them . . . identity means getting more professionals into good jobs.”

Many community college campuses are a veritable United Nations, with foreign students from all over the world as well as American ethnics. At the Miami-Dade Community College South Campus in Miami, for example, where the Cuban influence is understandably large, a majority of the students, representing at least two dozen ethnic backgrounds, are not Cuban-Americans. At Ivy League colleges an increasing proportion of students in recent years has been of Asian background, including at least nine percent of the entering students at Harvard. Hispanic enrollments have lagged throughout the country in comparison to those of Asians, but because of increased opportunities combined with a fast rising population, Hispanic college enrollment doubled overall from one-quarter million to one-half million between 1972 and 1980.

People from all types of backgrounds increasingly are in contact with each other through the media and social activity. Movies, news stories, advertising and especially television, reflecting reality and suggesting possibility, commonly depict the crossing of ethnic boundaries in leisure activity or at work. Interaction occurs in many public places, especially in restaurants, where ethnic food is the vogue and a sharing of ethnic cuisine is commonplace. Leonel Castillo, former commissioner of the Immigration and Naturalization Service, tells of the Korean-American restaurateur in Los Angeles who serves Kosher burritos in a largely black neighborhood.

Although interaction has accelerated, making the crossing of ethnic boundaries easier, ethnic consciousness and sensibilities and ethnic mobilization persist everywhere in the nation, just as they have in Hawaii where intermarriage has been extensive for more than two generations. For many immigrants, the institutions and traditions of their native lands are indispensable, acting as a buffer against the mobility, competitiveness and sheer newness of American society. Churches,

temples, fraternal organizations and social associations such as the Vietnamese Buddhist Associations or Hindu Swaminarayan temples will multiply, and mutual assistance organizations for newcomers will continue to proliferate. In New York City, for example, the Polish, Jewish, German, black, Irish, Asian and Hispanic policemen all have separate fraternal associations; but interestingly, they all cooperate in an interethnic organization called “Brotherhood-in-Action.” They work on a variety of social service projects, including one which is committed to the development of a better understanding and appreciation of ethnic diversity in New York City.

Diversity itself is no guarantor of mutual understanding or national harmony, but James Madison argued 200 years ago in his famous *Federalist Paper No. 52* that religious diversity and the nationalization of diversity were guarantors of unity. American society, he said, “will be broken into so many parts . . . that the rights of individuals, or of the minority, will be in little danger from interested combinations of the majority. In a free government the security for civil rights must be the same as that for religious rights. It consists in the one case in the multiplicity of interests and in the other in the multiplicity of sects. The degree of security in both cases will depend on the number of interests and sects; and this may be presumed to depend on the extent of country and number of people comprehended under the same government.” Then Madison concluded confidently that “in the extended republic of the United States, and among the great variety of interests, parties and sects which it embraces, a coalition of a majority of the whole society could seldom take place on any other principles than those of justice and the general good . . .”

When it stands by itself, the argument is not particularly compelling. Diversity does not a nation make, especially when diverse groups are territorially based and/or have different tribal myths. A quick look at the predicament of the Basques in Spain, the East Indians in Uganda, the Tamil in Sri Lanka, the Ibo in Nigeria and the Bengalis in Assam makes that clear. But the United States is unique because its diversity is now celebrated as a fundamental feature of our American identity, becoming, paradoxically, a source of unity rather than division.

Thus the hyphen unites rather than divides, and ethnic Americans are not strangers or foreigners to each other in the classical meaning of the word because so many of them are aware that their ancestors came from somewhere else. Except perhaps for some Native American Indians, no group thinks of itself any longer as charter members. Especially because the ideal of diversity is linked to a unifying political ideology and to political principles which are embodied in widely accepted political institutions, it has become a source of unity rather than discord. That is particularly true in recent times with the decline of racial and ethnic bigotry, which means that the personal experiences of immigrants are more congruent with American rhetoric about freedom and opportunity than was true for immigrants at the turn of the century. And Americans generally are more welcoming partly because they see in the behavior of immigrants confirmation of the founding myth that this nation was created as an asylum for individuals seeking freedom, opportunity and reward for individual achievement, a myth launched by Thomas Paine, George

Washington, Benjamin Franklin, Thomas Jefferson and dozens of other leaders of the Revolution. The myth, which did not apply to blacks and Indians, was contradicted by the realities of prejudice and discrimination for countless newcomers. But today it is more powerful than ever, partly because of what immigrants are reported to say about their experience and also because of what political leaders, including President Reagan, and the media say about immigrants. Major newspapers and weekly news magazines call the immigrants "new-Americans," whose presence exemplifies the founding myth. In 1985, *Time* magazine devoted almost an entire special issue to a celebration of contemporary immigration.

Public opinion polls show that the majority of Americans are anxious about the scale of immigration, but they are particularly concerned about illegal immigration. The vast majority of Americans seem to have caught something of Lee Iacocca's fervor in helping to restore the Statue of Liberty, which now is the symbol that introduces every news program on the NBC network and became the centerpiece of advertising for *The Wall Street Journal* and other purveyors of goods and services in 1986. Immigration not only confirms for Americans the original founding ideal, which the early leaders saw as a justification for the existence of the Republic, but contributes to reinforcing the more recently celebrated myth of diversity itself.

Ethnic political separatism is not a threat in the United States as it is in so many other countries. Our Presidential system and the two-party system require that groups constantly build bridges and coalitions with others in order to obtain a measure of national power, and our continental economy, mass media, system of public education and *de facto* national language widen opportunities for interaction in the kaleidoscope, facilitating the crossing of ethnic boundaries and



the sharing of common experiences. Ethnic politics at the local level of ward or assembly district is narrowly based, but as soon as politicians reach for wider influence they must go beyond ethnic politics. The Mexican-Americans of San Antonio helped to elect one of their own kind as mayor, as did the Mexican-Americans of Denver, but each of these politicians now must deal in wider political arenas, making bargains with others, developing positions that transcend their ethnic base. If they seek statewide office or beyond, they will, at some point, have to distance themselves from what are perceived to be parochial positions, much as John F. Kennedy did when he became a vigorous opponent of state aid to private religious schools.



The fact that the economy of the United States is continental and even international also encourages interethnic contact and acculturation. Even immigrant entrepreneurship, while narrowly based on networks of ethnic suppliers and distributors at first, eventually serves to widen opportunities for the children of immigrants, bringing them into contact with others. For those children, the entrepreneurial activity of their parents is their ticket to higher education, cosmopolitan sensibilities and economic activity devoid of an ethnic base. Even the children of Cuban-Americans, who have become leading actors in the economic life of the Latin Caribbean, are moving rapidly in the process of Americanization, and some of the more successful immigrants themselves are taking positions in multiethnic civic organizations such as the United Fund.

Ethnic conflict — especially between Asian newcomers and others and between blacks and Hispanics — over jobs, housing and other resources exists in Miami, Los Angeles, New York and Denver, and in many middle-sized and smaller cities, but it is much less serious than was ethnic conflict between World War I and World War II. Our society has developed and is developing many strategies and mechanisms for preventing ethnic conflict. Many states and cities have joined the federal government in passing special laws against violence motivated by racial, ethnic or religious bigotry, and have investigative units to enforce them. Most states and cities have governmental and private interracial, interethnic and interreligious organizations working to ameliorate relations and build bridges between groups. And a revolution has taken place in the rules of etiquette for public discourse to inhibit the use of racial and religious slurs.

The presence of a substantial number of illegal aliens presents a special challenge to American unity because so many illegal aliens, particularly in the Southwest, are Hispanic and are, to a considerable extent, confined to certain kinds of jobs where they are subject to exploitation. Living largely as an underclass without the protection of basic constitutional rights and other privileges of law, their integration into American life has been sharply inhibited. But the passage of the new immigration bill last November will solve the problem for most of the illegal immigrants who arrived in the United States prior to January 1982. In addition, the new law does something that no other nation has ever done before. It has reversed the traditional labor procurement system for agribusiness in the Far West and Southwest, which depended on illegal aliens or, as under the *bracero* program which ended in 1964, on lawfully admitted temporary workers who were shut out from the status of permanent resident alien and the

prospect of citizenship. Now, these workers will be welcome to become members of American society, too, through a provision of the law which will grant them permanent resident alien status and citizenship if that is what they choose.

Finally, the new law institutes the principle of penalizing employers who knowingly and willfully hire illegal aliens. By adopting employer sanctions, Congress has taken the first step in reducing the flow of illegal aliens in the future. What remains to be done is to link employer sanctions to a work eligibility system with a secure identifier such as a counterfeit-resistant Social Security card. With such linkage, employer sanctions would become reasonably effective in curtailing the flow of illegal aliens into the country in a period of six to 10 years.

If that happens, there is no need to worry about linguistic and cultural separatism any more than political separatism. The evidence is overwhelming that Spanish-speaking Americans as well as Asian-Americans who settle in this country want their children to learn English and to use it effectively, and they want them to participate in the wider marketplace and in the civic culture. The crux of the language issue rests mainly on the question of bilingual education programs and the extent to which they may hinder the effective acquisition of English. But that, as I see it, is a pedagogic and not an ideological issue. There is a minority of Mexican-American citizens who believe that the school systems have a responsibility for helping their children maintain the Spanish language and culture, but there are virtually none who believe that it should be done at the expense of English, which is the visa to the mobility they want for their children and grandchildren. There is no longer an American

ideology against the maintenance of old country languages and cultural traditions (at one point, many states tried to outlaw the use of such languages in private schools), but there is probably greater recognition than ever that a continental economy and a national civic culture demand a *de facto* national language, which, of course, must be English. As a result, bilingual education for youngsters will be examined increasingly in pedagogic and not ideological terms. Resident aliens and citizens who are deficient in English are entitled to multilingual services that facilitate public health, safety and justice: the *unum* owes them and itself that much. But the new citizens owe it to the *unum* to vote in English, the language of the civic culture, and multilingual ballots are a fading experiment.

Does the issue of group rights threaten the unity of our country? There is no movement for group rights in this country, not even among blacks, who view the harder forms of affirmative action such as quotas, goals and timetables as temporary measures necessary to overcome decades of discrimination against individuals who were identified in group terms. A successful movement for group rights would jeopardize the picture that I have drawn, vastly altering the political implications of continuing immigration. My prediction for the future of affirmative action is that while Hispanics and Asians will continue to be counted as members of a protected class for a few years more, the sheer volume of immigration and the mobility of immigrants, who, after all, do not inherit the American history of slavery, will make affirmative action increasingly suspect for all ethnic groups except native-born blacks, the only group to have a historical claim on the use of goals and timetables in education and employment. Even if that does not happen, there will be less reliance on numerical results to test antidiscrimination action taken by employers and educational institutions, and the use of hard

goals and timetables will wind down by the year 2000. Attention will be focused increasingly on the problems of poverty among blacks, Hispanics and others for whom basic education, basic training, the acquisition of fundamental skills and the maintenance of good health are the overwhelming important issues.

Last year I attended an Italian-American banquet in the city of Waltham, Massachusetts, where Italians are now the largest ethnic group. Many of the Italians had married Americans of Irish, Polish or Jewish backgrounds. Yet, Italian pride was strong and aspects of Italian culture have affected the lives of many non-Italians in the city. Over 800 persons stood to salute the Italian flag and to sing the Italian national anthem. Halting, sometimes inaudible, they mustered weak smiles as they sang, except for the few who actually had grown up in Italy. The audience did a little better with "The Star Spangled Banner," despite its awkward words and difficult melody. But the banquet hall almost shook when they sang "God Bless America" at the top of their lungs without missing a beat.

In the United States, immigrants and refugees are placed on a clear, fast track to membership in a civic culture that enables them to retain their ethnic identity in what are essentially private matters, while acquiring all the rights and privileges of membership in the American polity. And with the passage of the Immigration Act of 1986, the United States has repudiated the concept of guest workers. Even those foreigners brought to the United States specifically to perform agricultural labor under special provisions for that purpose will be given an opportunity to become citizens if that is what they want. Of course, the newcomers often are lonely and afraid, and sometimes they are the victims of hostility from insiders; but they, and especially their children, do not remain outsiders for long. □



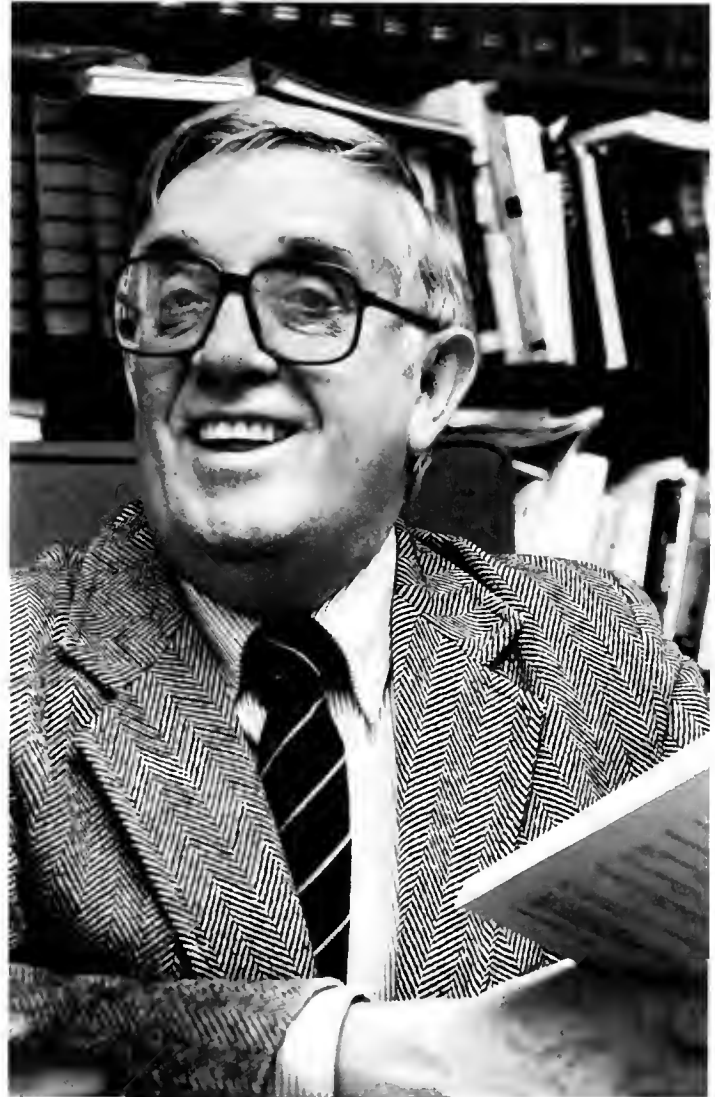
# The Imagination Unchained: Russian Literature in Emigration

by Robert Szulkin

In Russia, the literary exile has had a fairly long tradition. In the 19th century Alexander Herzen wrote *My Past and Thoughts* in England; Nikolai Gogol wrote much of *Dead Souls* in Rome; and both Turgenev and Dostoevsky wrote significant portions of their great novels outside of Russia. But it is the so-called third wave of emigration, beginning in the early 1970s, that has brought to the West a new and extraordinary, significant and original, group of writers. The numbers themselves are very impressive. From among several hundred thousand who have emigrated since the early 1970s, there are now several hundred writers in the West. In contrast, the second wave of emigration from Russia, after World War II, did not bring many important writers from Russia to the West, and from the first wave immediately after the revolution and the Civil War of the early 1920s, we can count barely 100 important writers among the several million people who emigrated.

Consider that this new wave of emigration comes about not as a direct result of major political and social upheaval, such as the revolution, but from a desire to change the way of life. To be sure, the major political principles are still at work here: a desire to be able to live as a free human being; a longing for freedom to express oneself as one chooses; a need to seize the potential to become what one wishes to become. The choices made by today's émigrés are the same as those made by the previous two waves: freedom balanced against rootlessness.

These émigré writers of the third wave are creating the best literature in Russian since the turn of the century and the first two decades of the 20th century. The works of Aksyonov, Sokolov, Shalamov, Dovlatov, Zinoviev, Sinyavsky, Maximov, Kuznetsov, Bitov, Solzhenitsyn, Voinovich, Maramzin, Limonov, Brodsky, Kulbanovsky, Korzhavin and the many others, now translated into English as well as other languages, is of amazingly high quality. Wonderfully absorbing and in many instances exhibiting significant formal innovation, they offer original and important new insights into life in the Soviet Union. That the majority of these writers happen to be Jewish is both significant and not so significant: it is a significant fact in that as Jews they represent a people long repressed by the Soviet authorities, yet their struggle for Jewish identity and their Jewishness is not necessarily always reflected in their literary creations.



*Professor Szulkin received his undergraduate education at Boston University and his graduate education at Harvard University. He has translated widely from contemporary Soviet literature and his main area of research is Russian literature of the 20th century. He has taught at Brandeis since 1962.*

Most of the writers of the third wave have settled in Israel, the United States, Germany and France. While they do represent a group, it is by no means a homogeneous group. There are among them young writers who were virtually unknown in the Soviet Union, and others who were even established writers there. As they have become settled in the West where they now have their own Russian language press and scholarly journals, a general debate and polemic has arisen around the very definition of émigré literature as a concept. In 1983, a conference at the University of Southern California, devoted to a number of topics important to émigré writers and critics, drew many of the major figures in Russian émigré literature. The major topic of the often heated debate was the question: "Are there two Russian literatures, the literature of the emigration and the literature created within the confines of the Soviet Union?" The polemic continues to this day.

The response to the question is as varied as the writers themselves and as varied as the literature itself. Some feel that there are indeed two distinct literatures, a free literature, that in emigration, and a shackled literature, that in the Soviet Union. Still others feel that there is and can only be but one Russian literature, the literature created in Russian. The writer's home is his language and not some geographical entity called the Soviet Union or Russia. A listing of the kind of literature one finds among the third-wave writers is instructive: 1. works written in Russia and published there, but in censored format 2. works written in the Soviet Union but never published there 3. literature written in the Soviet Union but circulated only in *samizdat* format (*samizdat* is a term meaning "self publishing" and refers to the clandestine copying and circulation of nonsanctioned literature in manuscript form) 4. literature written in the Soviet Union but first published in the West (with or without the author's consent) while the author was still in the Soviet Union 5. works written in the Soviet Union and published in the West after the writer has emigrated 6. works written by the author while in the West.

The thematics of this new third-wave literature are just as varied as the genus itself. Although much of the literature is still about the Soviet experience, often colored by the distancing effect of being in the West, it is now beginning to include issues such as the life of the émigré in the West as well as larger, more universal issues.

While readers in the West are glad and even eager to receive this new literature, they rarely take the time to consider what it means to be an émigré writer, an exile. And even the most cursory examination of this issue brings out some startling ideas.

What does it mean to be an émigré writer, and exile writer? In the first place it means a separation from one's homeland, from one's roots. The Russian writer in particular, both 19th century and 20th century, has felt an extraordinary sense of attachment to the land. We may recollect the case of Boris Pasternak after he was awarded the Nobel Prize in literature, declining to come to the West to receive it because he felt that he might then be tempted to remain in the West — the loss of his homeland would have meant for him a kind of spiritual death. It might not be altogether unfair to view the example of Alexander Solzhenitsyn as a similar case; the disengagement from the land may mean a drying up of the creative juices, a kind of entropy and loss of creative energy that may ultimately mean a loss of self as a writer. The loss of the land and all it represents can often be accompanied by a gradual loss of language; of course, the language loss occurs not only on the part of the writer but on the part of the readers who as time passes begin to dwindle also. In addition, the language in emigration begins to be contaminated with the language of the host country, and loses much of its vitality, its life's dynamism.

Another serious loss to émigré writers is their distance from the political, intellectual and philosophical causes in their native country. The struggle for the just cause had been a life-giving force in the life of the writer-intellectuals while they were still in their own country. In the new host country they do not feel the intensity of the struggle. I recollect vividly when a well known Soviet émigré philosopher-anthropologist, now tragically deceased, came to teach at Brandeis University. The first question he asked me was, "Where is your group?" I did not immediately comprehend the thrust of his remark and asked him to explain. He explained that what he had in mind was a discussion group or "philosophical circle" where he might participate in the debate and discussion of the most important issues of the day. When I responded by saying that there was no such organized group at Brandeis he was truly shaken and crestfallen. It was something he never quite understood. This feeling of distancing from the struggle for one's survival as a creative artist may also lead to a kind of thematic sterility that may very well be the equivalent of authorial death.





Life for the émigré writer in the West is very often quite difficult. In addition to the sense of loss of land, roots and language, and despite the ever narrowing readership, there is the issue of the relative position the writer/artist/intellectual holds in the Soviet Union and in the West. The published writer in the Soviet Union has a great deal of prestige; often and more importantly it is a prestige which carries with it honor and a societal leadership role. This sort of prestige will simply not be available to the émigré writer in the West; even popularity is fleeting and will wane as his readership will of necessity grow smaller and smaller. This may often lead to resentment and bitterness even towards the new host country. And this resentment and bitterness may result in a kind of erroneous falsification of values, a feeling that those in the West are uncomprehending dolts, empty-headed fools, vulgar and tasteless bourgeoisie who cannot possibly appreciate anything that is noble and lofty in life.

Yet, when the émigré writers are able to overcome the dangers of being émigré writers, if they are able to avoid the lurking entropy, then they are capable of giving new perspectives not only on their own culture, but on our own culture as well. As outsiders (temporarily at least), they are able to see much that we either take for granted or are indeed too blind to see. And for that we must always be grateful. The more the émigré writers begin to respond to their new host country, the more they begin to be involved in the intellectual life and discussion in the host country, the more they will contribute and the less the chance that their literature devolves into minority literature.

As readers of the third wave-literature, we see a great deal of experimentation and innovation in form: often this is a kind of reinventing the wheel syndrome. Because these writers did not have the luxury of Western models, they often invent forms that are indeed new to them, but have existed in the West for many years. This problem carries with it a certain amount of danger, an overindulgence in the freedom of expression, such as resorting to pornography. Young writers in particular are prone to this.

What is the future for Soviet émigré writers? Right now they are producing the best Russian literature in the past 60 years. It is a rich literature, with a great deal of promise, but lurking in the background are those dangers which can ultimately mean the death of Russian writing in the diaspora. I am not sure that the dangers are avoidable. As they continue to write in their native language they are, I am afraid, destined to become practitioners of a minority art. But they have already brought to us the gift of magnificent works. For those of us in the West who have been specializing in the study of Russian literature, the third-wave literature has been a miracle of sorts; it means that the tradition of great Russian language literature is continuing. ■

## Private Opinions . . . Independent Thoughts

by Brenda Marder

Since 1970, about 300,000 people have emigrated from the Soviet Union. Approximately 248,000 are Jewish, 50,000 are German and 8,000 are Armenian, along with members of the intelligentsia who stem from an array of ethnic backgrounds. The largest flow of emigrants occurred between 1971 and 1978, with the numbers tapering off considerably in the early 1980s. In the last year or two only a few hundred have come out.

Why did the Soviet authorities allow the emigration in the beginning of the 1970s? Observers give the following reasons: internal pressure caused by minority groups came at a time when the USSR wanted better relations with the West; Soviet authorities saw emigration as a way of getting rid of activists. That more émigrés were migrating to the United States rather than Israel was a factor that stifled Arab criticism and thereby relieved the Soviets of a major foreign policy problem.

Those who emigrated to the United States came from a variety of professional backgrounds and for a multitude of reasons. Sylvia Rothchild, who has woven together testimony of hundreds of émigrés in her book, *A Special Legacy*. (Touchstone/Simon & Schuster, 1985), reports: "Émigrés would tell of individuals [in the Soviet Union] who did not fit the mold. In spite of censorship and restrictions, there were people with private opinions and independent thoughts. They didn't believe what they were told and read between the lines of censored information available to them. They longed for freedom without knowing what it was. They clung to loyalties that were forbidden. We knew nothing about them in America and they knew even less about us."

To sense some of the reactions of the émigrés as they adjust to life in the United States, we have spoken with six people, five from the Soviet Union and one from Hungary (who left his homeland just after the Soviet invasion of that country), all of whom have a connection with Brandeis.



*Boris Berman was born in 1948 in Moscow. He earned his M.A. in music at Moscow Conservatory as a pianist and harpsichordist. He left a flourishing career in the Soviet Union to emigrate to Israel in 1973, where he joined the faculty of the Tel Aviv University and became one of the most sought-after performers, concertizing in Europe, Israel and America. In 1979 he came to Brandeis on sabbatical as artist-in-residence. Now Mr. Berman is professor of piano and head of the piano department at Yale University School of Music. For 10 years he has been the founding music director of "Music Spectrum," one of Israel's most esteemed concert series. Three years ago he launched this imaginative series in New York and New Haven to the acclaim of critics and audiences.*

*Brenda Marder is editor of the Brandeis Review and director of publications.*

"I came from a country with a profound cultural tradition — which even the last 70 years of the Soviet regime could not destroy — to Israel. I consider myself very fortunate to have lived in three rich and distinct cultures. My professional life in Russia was restricted in a number of ways. I had a deep interest in the 20th-century music, having premiered in the USSR many works from Schoenberg through Cage. Yet I never could be sure that a concert would escape the ban of officials who might disapprove of the program. In the West, there is no censorship of this kind and I rejoice in having access to many sources that were not available to me before. However, the life of a performing artist in the West is limited in another way — by necessity to conform to realities of the box office, that is to the tastes of the audiences that are not always varied or refined. I feel a great joy in being able to perform regularly for the audiences of three continents, to exchange ideas with my colleagues from all over the world. It broadens my scope immensely."



Photos by Julian Brown\*

Sophie Schiller was born in Moscow in 1940, and graduated from the art department of Moscow Institute. In 1959, she joined the studio of Ely Bielutin, one of the finest teachers and painters in the Western contemporary tradition. As the youngest member of his group, she participated in a series of unofficial group exhibits from 1959 to 1962. The euphoria generated among artists by Stalin's death, and the relative openness that characterized the early Khrushchev period, was shattered when in 1962 Khrushchev visited the Manège exhibition and in a fury at the display of modern technique and content ordered the Bielutin section shut. Sophie, then 22 years old, was among the artists singled out for castigation because her work was gray in coloration, suggesting pessimism. From 1964 until her emigration from the Soviet Union in 1974, she worked as a book designer and illustrator for an assortment of Moscow publishing houses. She came with her husband and her daughter Marsha '85 to Brookline where she paints, creates lithographs and designs and illustrates for publishing companies.

"When I was in the Soviet Union I could not exhibit my work because it was different from the style officially permitted, so my life as an artist was complicated. Picture the entire world of art as a fabric spotted with flowers. You are allowed to look at the fabric through a minute hole and see only one flower — or one section of a flower. The rest of the pattern you have to imagine. That was my view of art in the world outside of Russia. I knew perhaps one small fragment and the rest I imagined. When I first arrived in the United States I was carried by the momentum of arrival: I continued to work in the same style I had developed in Russia; but now I

could exhibit freely. I had a one-person show in Rome, two-person show in Maryland and took part in a Paris exhibition of American artists. Then in 1977 I felt that I had to stop painting to be able to integrate myself, to assimilate all the fresh sensations, digest the flood of new knowledge. Gradually, I began to understand my new self, regain my balance and once again I was back to work. I made a series of lithographs which I showed in the Wenniger Gallery in Boston in 1981, and now I am working in oil again. I feel it is important for artists to be able to express themselves, to play out their spiritual life through art."

\*except for photo of Boris Berman by Kenneth Abbott, Yale University

Born in Kiev in 1925, Naum Korzhavin is a poet, playwright and essayist. Trained as a mining engineer, he began writing as a young man. In 1947, he was arrested for writing poetry about the Stalinist purges of 1937-1938 for which he spent three years in Siberia. He is legally blind but has extremely limited vision in one eye. In 1968, when the Russians invaded Czechoslovakia and he became convinced that "the Soviet Union was committed to a role of suppression and life there was no longer tolerable," he migrated to the United States and settled in Boston. He writes in Russian. His poetry and essays appear now and then in translation in the United States and in Russia in the magazine *Continent*, which is published occasionally in the United States and routinely in West Germany. Commentators outside of the USSR have remarked that Naum is one of the best poets writing in Russian today. His stepdaughter Helen Khazin '80 received her B.A. in comparative history at Brandeis.

"I am too old to become a real American, but I love America: it is a good country. I would still prefer to live in Moscow and would return if the political system changed. I am ashamed of my English and in the first few years of my exile I was spiritually lost. Immigrants lose their faces, their identity under the pressure of adapting to a new country. But most of all I suffer because my poetry is too lean to translate well into English, and also because it is rhymed, only a few translators attempt it. The number of people who read Russian-language poetry in the West is limited, offering me a small audience, a situation that is very painful for a writer and thinker, but I do have readers in Russia."



Béla Thomas Lukas Gutman was born in 1942 in Budapest and hid out from the Germans until 1945, the year his father died in slave labor. He grew up in an orphanage there and left for Sweden with his mother, sister and stepfather in 1957, when special emigration laws allowed Hungarians to leave. He arrived in Sweden where he was put in an orphanage run by the Salvation Army. Later he entered the Royal Academy of Art and within six months dropped out. In 1968, he emigrated from Sweden to Israel. Opportunities to begin studies in architecture in Israel were not available because of his patchy educational background. With high hopes of entering university and integrating into a mobile society, he emigrated to the United States in 1969. He received his M.Arch. from UCLA, and is president of the Boston firm, Gutman Associates, Inc. He is a visiting lecturer in the fine arts department and his wife Susan '88 began a premed program at Brandeis in 1984.



*Edward Rubinchik '89 was born in 1968 in the Ukraine and spent his childhood in Minsk, where his mother and father were professionals. In 1979, with his parents, his older brother, his maternal grandparents and his uncle and his family, he moved from the USSR to Lithuania, where it was easier to emigrate to the United States. Edward's parents hoped that in the United States there would be more opportunities for their children to develop, learn and work. In 1980, the extended family arrived in Brooklyn where Edward attended grammar school at Yeshiva Toras Emes for a year and a half and then entered the Packer Collegiate Institute, a private school, to complete his high school education. He entered Brandeis with SAT scores of 580 in verbal and 730 in math, and 660 on the English composition achievement test. Edward plans to do research when he graduates from Brandeis and perhaps to become a doctor.*

"I was 11 years old when I came to the United States. My initial reaction was disappointment. In my childish way I expected all of New York to glitter. Instead, what I saw from our apartment window was the shabby subway entrance. The worst frustration was that I couldn't speak English. But that impression changed and the first three years flew by as I learned the language and absorbed the culture in mega-amounts: the clothes, McDonald's, seeing people reading on the trains, video games and new ways of making friends. Now I am comfortably integrated into American life, but I am conscious that I am different — I think differently about the political and economic aspects of life. Generally, I find Americans too trusting in foreign policy, too naive about the need for preparedness. Also, many are unappreciative of the social welfare benefits in this country such as welfare payments, social service support systems and food stamps, which my family lived on when I first arrived here. I think America is the greatest country in the world."



"Until I came to the United States, I had always felt as if I were in exile. Now I am at home. But underneath I am in a constant state of turmoil from my years of not belonging. Maybe that's what draws me to architecture: buildings give me a sense of solidarity and serenity. If you are in turmoil, you search for solid ground to build upon. Perhaps the turbulence also generates creative energy in me. My approach to architecture is global because of my exposure to Eastern and Western European, Israeli and now American societies. Each community in the world has aspects we can borrow from if we are sensitive to the subtleties of culture. My philosophy of architecture is purely Gestalt — structures must be part of the specific environment. You can't design the same building for Waltham as you would for Jerusalem, but architects should apply the same principle to both locations: we must get to the core of people's needs."



**Natasha Lisman** '68 was born in Kazakhstan (Soviet Central Asia) in 1945 and in 1949 relocated to the Ukraine where she started school and became bilingual in Russian and Ukrainian. In 1956, Natasha and her parents moved to Poland during the first significant emigration of Russians to Poland under the premiership of Gomulka. From age 12 through 17, she lived in Wroclaw (Breslau) where she attended a publicly supported Jewish High School, learning Yiddish and Polish. The family emigrated to Brookline, Massachusetts, in 1962 and she did an honors program at Brookline High School. She attended Northeastern University for one year and then transferred to Brandeis, majoring in comparative literature. While a student, she was a political activist: she campaigned for Tom Adams, the peace candidate, joined the civil rights movement, read Michael Harrington and joined antiapartheid demonstrations. At Brandeis she met her future husband **John**, now **associate professor of biology**. She received the J.D. from Boston University and is a partner in the law firm of Sugarman, Rogers, Barshak, and Cohen.



"When I was an adolescent living in a small Ukrainian town, I read about people living in big cities working at interesting careers and I dreamed that I would someday have such a future. Now as an adult in the United States I have an education, thanks partly to government loans and scholarships, an exciting career and a secure home in a major metropolitan area. But I believe that had I stayed in Russia I probably would have become a professional there as well, possibly a lawyer. Clearly, my experience as a lawyer would have been very different. In the United States, I can and often represent powerless people and advocates of unpopular causes in *pro bono* *publico* cases, which has the effect of enhancing my reputation in the legal community, while in the Soviet Union I would have been able to do that only at great personal risk. I understand, however,

that ideological controls in the Soviet Union are much less severe with respect to purely private, nonpolitical disputes. Moreover, in drawing comparisons between American and Soviet systems, it is important to remember that in this country, at the federal level and in states like Massachusetts where judges are appointed for life, the judiciary is not a democratic institution answerable to the people. While there is much to be said for such an independent judicial system, it does, particularly when combined with our common law tradition, give judges enormous power which they can abuse to promote personal ideological agendas." ■

## Africans Abroad: The Provisional Tenants

by Patrice Somé M.A. '83

Patrice Somé, born in Burkina Faso (Upper Volta), had his early education there in a Catholic seminary run by French Jesuits. He graduated from the country's major university in the capital, earning a License and a Maîtrise. In 1982, he registered at the Sorbonne where he earned a *diplôme étude approfondie*. He entered Brandeis in 1983 as a graduate student in the English department, receiving a master's degree in English and American literature, and where he is continuing his studies for a Ph.D. He explains: "Malidomon is my tribal name. Etymologically it comes from *maal* — to cook, to boil, to make, to prepare; *i* — with; *domon* — the enemy, the one who hates, who conspires, who ruminates against. The whole would mean he who tames the enemy, who prepares the enemy, who befriends the enemy. My parents had lost five male children in a wizard war, a kind of tribal justice using forms of witchcraft. I was the first to survive death. In his joy at my birth, my father declared 'tame these enemies.'"



Ceremonial masks carved by Dagbara tribe.

The "Supreme Being" encompasses all people, and they must make peace with this spirit before going out into the world.



Burkina Faso, "country of the upright men," my country of origin, is basically a tribal West African state known more widely under its colonial name of Upper Volta. Its colonial status ended officially in 1962 when the French granted it independence. In 1983, through a Marxist military coup, it fell under an authoritarian and repressive regime, a political situation that has kept many of us in exile.

Thousands of Burkinabe are living outside of the country for economic as well as political reasons, as they travel to regions throughout West Africa, and even to other continents in search of work. Those in search of work nearby go to Ouagadougou, the capital city of Burkina Faso, or to neighboring countries such as Ghana and the Ivory Coast, where industrial growth has surpassed that of their native country. Each day, the trains of the Abidjan-Niger Transportation Authority discharge thousands of Burkinabe returning



from the Ivory Coast at the major terminals of Burkina-Ouagadougou in the central part of the country, Bobo-Dioulasso in the south.

What most white men would find difficult to understand is that the Burkinabe — and perhaps all Black Africans — when they migrate, no matter how temporarily, exist in a state of spiritual and mental terror. The reasons for this painful condition lie deeply entwined in a web of traditions and world outlook that entangle Africans from the moment of birth, and follow them even beyond death.

Among these travelers who are returning home, some are dead people. They are recognizable by their robotic movements, the fixity of their gaze and the fact that they are always assisted by a few living beings. They died of normal causes on one of the plantations in the Ivory Coast but were awarded partial and temporary life energy, just enough to get them home. When they reach their villages, the energy that sustained them ebbs away, and they now qualify for a proper funeral and burial.

Because of this extraordinary behavior, do not conclude that the Dagara, my tribe of origin, and the Mosse, the largest tribe in Burkina Faso, wake up dead people. They don't. Death is considered too precious a gift to be so boldly reversed — since death is the only true retirement from life and its package of worries and constraints. To be considered finally dead, according to the Dagara of Burkina Faso, one must be actively present at the various funeral ceremonies in one's honor. The Dagara believe that a human being has an immortal part that survives physical death with whom the village shaman can communicate during the ritual ceremonies. For example, the shaman will question the corpse lying on the funeral pyre to find out the causes of his death and in response, the funeral pyre will shake in many ways, each movement sending out a particular meaning.



*Members of the Dagara tribe must ask this image of "Wandering Evil" for protection on their journeys.*

I still remember vividly the death of my grandfather in the missionary dispensary of Dano, my native village. My grandfather breathed his last four miles away from his compound yet he was impelled to reach home in a conscious state. An animal tail was stuffed in the left hand of his dead body, and he was ordered to stand up and walk home. The stiffened body of my grandfather, who had been dead for six hours, straightened up; he opened his eyes, and quickly shut them tight as if he had found the bright daylight unbearable. Then, opening them again, he kept them fixed on the ceiling of the tiny dispensary for a while, as if trying to habituate his system to the new environment. He sat up, bent his cracking back forward and, in an ultimate ratcheting movement of bones and muscles, he walked out of the room where he had met his death, followed by those who were present. At home four hours later, when the tail was taken from him,

he fell like a cement block thrown on the ground from the roof of a house. The tail had served as a source of energy; holding it, he was partially alive, as it worked on him like an electric wire, transporting current into a light bulb. Separated from it, the light in his body was suddenly turned off, and again, he was dead.

Why in many African communities do the dead have to walk home? The answer is simple: they want to die in their tribal territory. The pull of the family compound, the tribe's land and the spirits of their ancestors all contribute to give a tribal meaning to exile and emigration, which goes beyond the limits of a simple frontier change. This is basic to my culture and many other similar African traditions.

The phenomenon of the walking dead came to Upper Volta with the advent of colonialism, when the French levied tribesmen from their villages as slave labor to work outside their tribal homes. Prior to colonialism, the Dagara tribe had minimum mobility; the tribe was essentially isolationist. Even intertribal mobility was not widely known. But with the advent of colonialism and forced labor, tribesmen were taken to toil in various colonial projects far away from their homes. Later, when independence was granted, many tribesmen who had lived away during colonization never returned. Their unexplained absence and the continuous emigration of young tribesmen to metropolitan areas became a serious threat to continuity, which forced the elders to take constructive actions. They created a complex system of return to ensure the loyalty of their children thus suddenly separated from their place of birth. The phenomenon of the walking dead in colonial and neocolonial Burkina is a part of that system, constituting an adjustment to the demands of modernism. It is a compromise between an old way of life and a new one, a way of coping with the fact of exile and emigration.



Before leaving, tribal members stretch their left hands to the "Spirit of Luck" and speak of their problems so that the image can solve them.

A tribesman is free to go wherever there is hope for a better life so long as he does not forget that coming back home is a "must." Before leaving home, one must *maal a sor*, that is, make an arrangement with the ancestors and take an oath of returning home. The *maal a sor* ceremony takes place at the shrine of the ancestors, an exchange of vows between the traveler and the spirit of his forebears. The ancestors promise to guide him to the new location while the traveler takes an oath to remain faithful to them by returning some day.

The world outside the tribe is called *muon* — the wilderness. In ancestral conception, to go to the city or another country is equivalent to going into the wilderness, a mysterious and fearful environment. The mutual oaths provide the traveler with the courage to confront the wild place with assurance, and that assurance issues from the felt presence of the ancestors in him. The tribesmen believe that the sojourner will not meet good fortune without such a ritual of remembrance.

If returning home is a condition of a true death then to live abroad is to postpone death: emigration and exile in this sense are tantamount to a refusal to die. Thus, the exiled Burkinabe abroad can never fully transform the wilderness into a home. The sensation of displacement issues from the oath taken in his tribal land, causing everything around him to speak to him in a language of rejection, reminding him that he is a sojourner, a provisional tenant, a traveler merely at rest.

People from the same village who emigrate to Abidjan, the capital city of the Ivory Coast, meet as often as possible to support each other morally and materially. Alone, each one of them feels the loneliness of separation from the homeland, so they seek each other to form a community which provides them with a sense of belonging. The pull of home is a force for life as well as death.

In the tribesmen's system of belief, the living are actually considered dead, because the frailty of human senses, the alarming incapacity of humans to transcend space and time and the enormous suffering of everyday existence negate the potency and vitality of life. These deficiencies suggest that the human is liberated only when he becomes a spirit; that is, when he is dead. Death in this sense becomes life's essence, whereas life is but a painful preparation toward a better enjoyment of its own essence. It is therefore not surprising that funeral rites are, for the most part, a joyous celebration of a victory over life in flesh.

According to such a world outlook, one cannot live until one is dead, just as one cannot die unless one is alive. Consequently, the exiled Burkinabe live abroad obsessed with the idea of not being able to die, which, in indigenous terms, is what a death far from home means.

To die away from home is to deprive oneself of the benefit of life's essence, which is awarded during the funeral rite. Furthermore, in the Dagbara tradition, the dead are provided with gifts — food, clothing, chickens and cattle — to ensure that their journey to the ancestral kingdom, the "Kontonteg," the land of the spirits is safe and enjoyable and, in addition, the shaman provides the dead with a detailed itinerary, crucial equipment since the dead do not know the location of this beatific place.

The fear of being overtaken by death always lingers in the mind of the Burkinabe in exile. Although a return home guarantees a proper death, people are never sure whether they will go back home alive. For example, if one dies accidentally and is dismembered, one cannot be taken home since a dismembered body, they believe, cannot respond to the type of energy that makes movement possible. In like manner, if one dies alone, one is trapped in life and will never join the chthonic realm of the ancestors. So the result is that if I die while I am abroad — since there are no Burkinabe in the area — there is no way my tribesmen can direct me to the realm of the ancestors. As a consequence, I will spend centuries in exile searching for that realm until I am forced by God to reenter a body and become human again. This is, in the Dagbara philosophy, the worst fate that can befall a human being — to be trapped in this world — and it is a curse also to the family whose children are doomed in this manner. No wonder parents despair when their children emigrate.

Many African writers have taken up the problem of exile and emigration in the last three decades or so, giving us a deeper appreciation of the predicament. For example, Chinua Achebe, a well-known Nigerian writer of Igbo descent, writes in his novel, *No Longer at Ease*, about the Igbo people of Eastern Nigeria who have emigrated

from Igboland to metropolitan Lagos and Ibadan. Lagos and Ibadan are located in Nigeria, yet in that tradition, living away from their villages consigns the people to exile. To support themselves, they form an association, the Umuofian Abroad, and send the brightest of their children to Western schools, following the wisdom of one of their proverbs, "When there is a big tree, small ones climb on its back to reach the sun." For the Igbo, as for all Black Africans, one is in exile the minute one crosses the boundaries of one's tribal territory and the degree to which one maintains communication with one's ancestors is a measure of how close one can remain to one's culture. In *No Longer at Ease*, the Igbo people of Umuofia manage to construct a system of linkage that ties each individual to the other through the Umuofian organization, which in turn serves as a means of keeping in touch with the ancestral source. Umuofian Abroad acts as a constant reminder to their ancestors that they have not forgotten where they come from.

Through rituals, an emigrant can recharge his psyche with the energy sufficient to bear the burden of living abroad. Thus, a healthy exile requires a set of attitudes and practices that is not only life-giving, but also increases the chance of "making it abroad." One must, at all costs, avoid complicating one's records in the ancestral books while one is afar by atoning for the state of rebellion implicit in emigration. This means the performance of rituals — the ritual of ash and water, the ritual of dialogue renewal with family through *baor* (equivalent to telepathy) and the creation within one's intimate environment of an atmosphere of dialogue of presence with the ancestors to promote peace, assurance and punctiliousness in everyday life.

The shaman in the villages are experimenting with ways to soften the rigidity of the ancestral attitude toward emigration, such as burial

abroad and shipping of the dead person's spirit home; full aboriginal funeral rites at the place where death was met; or persuading the spirits of the ancestors to emigrate to the new environment.

It is fair to say that the many people of modern Africa are in a constant state of exile. The modern African generally, the one who has lived a certain time in the city, the educated African, feels ill at ease at home. Having learned the ways of the West, he can no longer fully participate in the life of the tribe. The Senegalese writer Cheikh Hamidou Kane in his celebrated novel, *The Ambiguous Adventure*, gives an instance of such a condition. In it, Samba Diallo, descendant of the glorious Diallobe tribe, is sent to school by his parents to learn the white man's ways. Samba Diallo becomes gradually subsumed in the white man's culture to the point where he can no longer tell whether he is white or still a Diallobe. He comes back to his tribe to find that his village is no longer capable of providing him with the sense of self he felt before going to the white man's school — nor is he at home with whites. Thus Samba Diallo is sentenced to a lifetime of exile at home and indeed anywhere he goes.

To a great extent, I am the Samba Diallo of the Dagara tribe. I do not feel any more at ease in my Dano home village than I do in Massachusetts. Everything in Waltham tells me that I do not belong here: the people with their wooden houses so well knit, but with the doors always closed as if they have mutually denied one another; their dietary mentality more informed by science than by their stomachs, eating when it is time rather than when their bellies are empty; the roads and highways instead of trails; the city of Boston with its titanic buildings that makes me feel small, weak and helpless; the weather with its four seasons instead of two; and the winter with its morbid cold that bites deep into the skin. All this speaks to me in a language of rejection.

Similarly, my people peer at me with suspicious eyes when I am at home. They desperately seek to discover what has happened to me, why I speak my native language so badly, why I look so clean, why I am no longer able to plow the ground 10 hours a day with a hoe. Yet, they all have fearful respect for the powers they assume I represent, for they believe that people different from them possess a powerful secret, and it is this secret that they respect and fear in me. They see me as a whitened black, and are amazed at what the white man can do to a black in the quiet of a "fetish room" (the word they use for a lab or a classroom).

I still remember what my father told me before I left home 26 years ago: "The white man's magic is worth stealing. When you get it, come back home and tell me about it." But he must have changed his mind, for he has altered his behavior toward me to a sort of quiet resignation after questioning me repeatedly. I can't explain to him what literature means, for there is no word for literature in Dagara. He feels nervous when I read at home because he does not know how I manage to sit for hours doing nothing more than looking at sheets of paper. Once, I attempted to defend myself by explaining what I was reading. What he said, I never forgot: "You think you're just reading, but believe me, in truth, it is your head, your body and all your being you're making available for somebody's spirit to inhabit. Have you ever seen anybody in this whole village do what you're doing?"

After all these years of education in the white man's school, I have not been able to keep my promise to my parents, to deliver to them the white man's secret; their reaction is a reproach of that failure. I remember this because I feel alone, homeless — a most painful kind of exile — a stranger in my own homeland. ■

by David Murray



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In his book *White Lotus*, the novelist John Hersey depicts a world in which the white race of the United States has been conquered by an alien, Asiatic race. The reader experiences defeat and degradation through the eyes of a young American slave girl, forced to serve a foreign master and a foreign creed in an alien tongue. It is *her* skin that is despised, and *her* people who are broken in spirit.

That scenario is a fantasy for whites, but relates directly to the experience of many Native Americans. They are exiles in their own land, their identity confused, their adaptation to 20th-century America tenuous, their history and culture misperceived by the majority of their fellow citizens. I first confronted the complexity of their outlook when I walked the streets of Gallup, New Mexico, a largely Indian town adjacent to the Navajo Reservation, a bare 100 years after military conquest of the Navajos by the American cavalry. I could see a look of stark emotion on the faces of the young, Christianized Navajos I passed in the street. Their expressions bespoke anger, admiration for the power they thought I held, a longing for the things that power could bring them, as well as shame for their own identity. Finally, I sensed a heartfelt defiance and pride, a commitment to "being Indian." They worship an alien creed in a foreign tongue, and live on the margin between the world of their ancestors and the America of today, neither of which can offer them an honored or abiding place.

It is possible to speak of American Indians in the context of displacement and exile, although they have not migrated or sailed from distant shores to new beginnings; there are, in Indian history, real parallels with the most "wretched refuse," those thousands of other Americans who were forced to adapt to life in a new environment.

Remember the old saying: "You can take the boy out of the country, but you can't take the country out of the boy." That phrase encapsulates an important contrast between the Indian-American and most other, immigrant Americans. In the case of the Indian, the people were not taken from the country, but rather the "country" — that is, the home, the way of life and the enduring identity — was removed from the people. This contrast has made their loss, in many ways, greater than that of other Americans who have been exiled from their homelands.

If, for example, an Italian-American wishes to substantiate his ethnic identity, he need only recall his native land. There still lies the glory of Rome, the language and literature of his people live on and the special genius of his kind is still working out its separate destiny. To what nation does the Indian point? Is it in Hollywood or Plimouth Plantation that his people are preserved? Or instead does his fate reflect the words of Ramon, a California Indian, who told the anthropologist Ruth Benedict the following: "In the beginning, God gave to every people a cup, a cup of clay, from which they drank their life. We all dipped in the river, but the cups were our own. Our cup is broken now. It has passed away."

*Big Foot, leader of the band  
massacred at  
Wounded Knee Creek.*

I once sat on an irrigation stream bank in Utah with a middle-aged Indian. All around us were the exposed roots of cherry trees, a vast orchard pushed over in full blossom by bulldozers to make way for a housing tract. Butterflies and bees still hovered and plied the pink blossoms, but the trees were dead from the moment their roots were torn from the soil. The obvious lesson was not lost on either of us: when a people are cut from the land they may still cling to the branches, but they cannot renew themselves.

My companion had witnessed the tremendous population boom now affecting the western American states. After awhile he remarked: "You watch out, too, you white people. Those trees there, they're just like those rivets. They have their roots down below all spread out and their branches up in the sky all spread out and they tie things together. You cut down enough of them and one day you wake up and find that heaven of yours has drifted loose."

It has been the fate of most Indians to become acculturated, in varying degrees, to American life. And the terms of that acculturation have included, ironically, Indians living up to images that others have created concerning their own identity. This fact was exemplified recently by an item in my local town newspaper concerning the Nipmucs, an Algonquian group contacted by the first colonists. John Eliot, the founder of my town, converted this band to Christianity, and they became the "praying Indians" of Natick. Their conversion and faithfulness, however, helped them very little after the infamous uprising of 1675 known as King Phillip's War, when Indians throughout New England, realizing their peril from the expanding white colonies, rose to attack the white settlements. Though they fought with the colonists, the "praying Indians" were interned in camps on Deer Island after the war, and their holdings and prosperous trade were taken from them. Unlike the similarly treated Japanese-Americans of World War II, the "praying Indians" did not survive long enough to make legal challenge for restitution.

The newspaper reported that a symbolic representative of the Nipmuc Indians, Chief Wise Owl, commemorated their conversion in a ceremony held at Eliot Church. The accompanying picture showed an older gentleman of Indian descent who had obviously learned a painful lesson. He was dressed in a long, fringed buckskin shirt and wore the full feathered headdress of the Plains Indians rather than the plainer Nipmuc outfit. He knew that when people see Indians, they want them to look the part, so Chief Wise Owl dressed in a manner to please the crowd. He stood in front of a stone marked: "Here Lyes the Body of Daniel Takawampbait, Aged 64 years. Died September the 17, 1716." The newspaper reporter further noted that the Chief read the Lord's Prayer "in the Indian tongue in rhythmic, guttural tones."



Daniel Takawampbait was an early convert to Christianity, and following John Eliot, he took up an Indian ministry. Whether we should see him today as a valiant man grasping at a means for preserving his people in the face of colonial expansion, or as a native quisling only hastening their demise by serving the emerging oppressor, is moot. In either case, his commemoration is marked with irony: his memory is preserved on a stone carved in English, set alongside a door to a Christian church and celebrated in a biblical prayer recited by a man costumed as a Plains warrior. Where his bones are no one knows, for the stone was bumped from an earlier site when it was hit by the town snowplow.

It is difficult for many Americans to learn about the native inhabitants of North America largely because we think we know about them already. In the early grades of elementary school most American children are taught the story of the Indian. A tale as complex as this should be offered as an exercise in comparative ethnology, but that is not the way it is taught. Rather, we learn about the American "Indians" as part of the "history" of European colonization of the New World, where the natives are provided a bitpart in the drama of our "Manifest Destiny" play. Squanto, Pocahontas, Thanksgiving, Sacajawea and perhaps Sitting Bull appear on cue, take a turn as Savage, either subtype noble or subtype treacherous, and get out of the way for the railroad.



*Kicking Bear, a medicine man who was a Sioux delegate to Wovoka. A militant, he wears a shirt decorated with human scalps.*



*Hump, a Miniconjou Sioux, was an early ghost dancer who later surrendered to the army and served as a scout to round up the remaining Sioux. His defection was a severe blow to Big Foot.*

The American history taught in school, even perspectives written from the supposed Indian standpoint, has perpetuated many misconceptions concerning the Indian. These distortions can become especially tragic for Indians in that all too often it is to others' depiction of them that they must look in order to recover their "true identity." The Native Americans' sense of exile is magnified by the fact that it is the dominant culture's mistaken image of them as Indians that they are expected to learn and depict in their own lives. Several of these longstanding misconceptions are:

I.

"The Native American is a vanishing breed, depleted in numbers to the point that only remnant pockets of Indians survive 'out West somewhere.'" In fact, the population of Native Americans is variously located throughout the United States, including tribes in New England, is substantially urban and in the case of the Navajos exhibits the highest birth rate of any population north of Mexico.

2.

"History began for the Indians when they were discovered by the white man; before that they lived in a kind of aboriginal stasis." In fact, the North American continent was the scene of many and dramatic migrations, conflicts, dispossessions, rises, falls, confederations and dispersals, all before Columbus. The presence of the European invaders served mostly to intensify these indigenous processes.

3.

"There was an Indian language — 'rhythmic and guttural' (as the reporter had described it), perhaps divided into several dialects — and it was essentially more simple than European tongues." In fact, this is far from the truth. Since I have studied Native Americans, I am often asked whether I can "speak Indian." That question strikes someone familiar with the degree of linguistic diversity in North America as equivalent to asking whether he can "speak Asian." Consider that in the Old World, there is one great language family — Indo-European — that stretches from the Ganges to the British Isles. It is astonishing to realize that there were six such language families in aboriginal North America, with many hundreds of separate languages, some as distinct from each other as Greek is from Chinese. Many of these languages exhibit a daunting complexity, especially for English speakers who try to learn them. Further, the question of how there came to be so many languages in the relatively short stretch of human presence in the New World is a continuing linguistic puzzle.





4. Indian religion expressed a deep inner relationship with Mother Earth, and the Indian was nestled in a harmonious ecological relationship with Nature and Mankind because of these beliefs." In fact, the situation is very complicated, the reality being that some Indians were in such a relationship, and some distinctly were not. Indian religions were as varied as were Indian languages, and many exotic theologies can be found. Their relationship with nature was likewise diverse; some lived as communitarian park rangers, but others lived like nascent capitalists who drove animals into extinction, transformed the landscape, strove for wealth and were cruel to their slaves. Still, the image of the Indian as a symbolic First Ecologist persists, and they continue to be regarded as somehow closer to nature than other peoples. I was astonished to read an article by Edward Abbey, the naturalist, concerning the current Navajo/Hopi land dispute, in which Congress has finally intervened. The prolific and vigorous Navajo have surrounded the much smaller Hopi reservation and are encroaching, so the Hopi feel, even further. The problem, said Abbey, is simple; the Navajo have outbred their range." The victimization here is that the Navajo are spoken of as though they were an animal population in a habitat; perhaps a species of overgrazing goats. What needs to be recalled is that, as United States citizens, their "range" is no different from that of any other American citizen.



Wovoka, the ghost dancers' prophet (seated)

6. Last, and perhaps most misleading of all, there is the sentiment that "if only the good guys, in the white hats, had been in charge of Indian affairs, instead of the bad guys with their greedy and racist black hearts, things would have turned out differently." This notion may not be true, and though there were black hats aplenty in the story of the Indian's exile, there were many well-meaning people, Indian and non-Indian alike, who watched in dismay as their most sympathetic policies only continued the victimization. Tragically, it appears to be the structure of the contact situation itself, an almost inexorable doom for tribal peoples everywhere, that sealed the Indian's fate at least as much as the malignant policies of those who found them a subhuman hindrance.

This fact is evident in the dilemma of contemporary Indians seeking to reclaim aboriginal land. Once, of course, they possessed the continent. Today, they hold over 54 million acres, but only in a federal dependency status. Legally, Indian tribes are a great anomaly, for they have been judged to be a dependent, domestic sovereign. In effect, their status is a contradiction in terms. Their dependency on the federal government has been seen by many as a primary cause of their current impoverished and underdeveloped state. Indeed, when James Watt was secretary of the interior, charged

with authority over Indian lands, he proposed to end outright the reservations' dependency status. His hope was that the Indians would become self-sufficient citizens: workers, merchants, landowners and so forth. Yet to dissolve federal responsibility for the Indians after so many generations, and after the transformation of the traditional land, would be to place the Indians in a nearly impossible situation. To drop suddenly the protective barriers of the reservations and to expect traditional Indians to fend for themselves in American life, without the necessary education or means for doing so, places enormous burdens on them. That some Native Americans have risen to positions of prominence in American society is a tribute to their remarkable persistence and adaptability in overcoming these burdens.



Navaho version of the ghost dance with both men and women present

5. "The Indian fought valiantly in battle, but in the end was destroyed by fighting against the superior European military forces." In fact, as has been capably pointed out by the historian Bernard Sheehan, direct military confrontation was a minor factor in the dispossession of the continent. The indirect byproducts of European presence were far more devastating: alcohol, firearms, the windmill, barbed wire, the gold market, the railroad and the plow did more to displace the Indian than did any one intended plan of the white man. And what wreaked the most havoc on the Indian population was not the cavalry, but European infectious diseases. These diseases to which Europeans, for a variety of reasons, had developed relative immunity, arrived here even before the Pilgrims and destroyed whole Indian communities in much the same way that an artillery barrage softens up an enemy position before the infantryman attacks. Many eastern seaboard Indians disappeared at contact without a trace, and smallpox and influenza cut a swath through the continent and swept on to the Pacific coast so fast that an estimated 75 percent of the 85,000 Yokut and Wintun Indians of California were killed by epidemics as early as 1833.



Five members of Big Foot's band, most of whom were killed at Wounded Knee



Indeed, the last time well-intentioned policy makers sought to reduce dependency by allocating reservation land outright to individual Indians for them to develop, the result was disastrous. The General Allotment Act of 1887 did not, as it was intended, create a new class of independent farmers who could now control their own property. Instead, Indians were cheated and squeezed into losing almost two-thirds of their land base within the following 45 years. Yet it is obvious that continued dependency has thwarted Indian economic development, and left reservations dreadful places of substandard housing, inadequate meals, crippled education and health care and overwhelming unemployment. The situation has been almost unaltered for 100 years.

Today, many tribes are pushing in courts for self-control of their land, or major monetary settlements and restitutions for federal obligations left unfulfilled. There is great hope in some quarters that these claim cases may be key elements in propelling Indians into independence on their own terms. The dilemma is that they are still caught in a Catch-22 when they do go to court, because to defend themselves, they must become educated, literate, sophisticated in law and play by our rules. They must establish their tribal identity and legitimacy as representatives according to criteria set by United States standards of law, and also to generally held expectations as to what an Indian tribe should be. Such proceedings and maneuvers are, of course, alien to their own traditional forms of government, law and argument. The defense must be done in the dominant culture's terms, and the spoils of victory are often alien goods.

As a people perpetually caught between a dead and irrecoverable past and a stillborn future, Indians suffer greatly from stress. At the personal level, anxiety is expressed in alcoholism and suicide rates that are several times the national average. And at the societal level, stress has been manifested in the striking number of religious movements, nativistic and revitalizing, that have swept over Indian groups. On contemporary reservations, the Peyote movement of the Native American Church and Protestant Pentecostalism are two of the most forceful. In the past, however, during the time of their last, great catastrophe on the continent — the Indian wars of the end of the 19th century — it was the phenomenon of the Ghost Dance that poignantly captured the hopeless fate of the Indians as exiles in their own place.

The 19th century produced Indian prophets, messiahs, dreamers and revolutionaries in abundance as crisis cults were swept along with the frontier, the diseases and the defeat that rolled from east to west. The largest movement with the most influential prophet was the Ghost Dance of the 1890s, led by Wovoka, "the cutter," also called Jack Wilson. A Mason Valley Paiute, Wovoka's father had also been a charismatic leader. At the age of 30, Wovoka became sick with fever. At this time, the sun "died" in a total eclipse, and in a delirium Jack was taken to see God. There he learned the Ghost Dance doctrine, a syncretistic mixture of Christianity and traditional beliefs. The doctrine expounded that all of the people who had died long ago were in heaven, forever young and busy with their games and happy with all of the animals. God taught Wovoka to preach goodness to his people and to practice war no more. A reunion was coming, wherein a great cloud would roll across the land and the whites would disappear. Riding on the cloud, led by Jesus, would be the great tribes of Indians of old, with the buffalo, deer and horses, and the return of the ancient ways. Indeed, that cloud was at that moment at the boundaries of the earth, and should arrive by the Fourth of July, 1891. By dancing, often to frenzied exhaustion, the remaining Indians on earth could hasten this coming of the Ghosts, the millennial return.



Burial party gathering Sioux bodies from as far away as three miles from the massacre, where they had been hunted down by the cavalry



Blue Whirlwind and two sons. Members of Big Foot's band, they were found severely wounded by soldiers after they survived a blizzard for three days without food or shelter

Although the Sioux of 1890 were the largest and strongest tribe in the United States, numbering 26,000, they had suffered in the past. In 1868, they had to give up in treaty all of their vast territory west of the Missouri except for a portion of the Bad Lands of South Dakota. The buffalo herds were gone. Then, the discovery of gold in the Black Hills led to bands of lawless men overrunning their homes. The Indians, in desperation, rose up and the cavalry was dispatched to subdue them, resulting in Custer's disaster at the battle of Little Bighorn in 1876. In 1889, in another series of transactions, they surrendered 11 million acres to the government, about half of their dwindling land. The payments never arrived, and promised seed and rations never came. A cattle epidemic struck in 1888, and crop failure in 1889. Government attempts to turn these buffalo hunters into farmers had failed. Epidemics of measles, influenza and whooping cough struck, followed by a drought. Against express promises, Congress halved beef rations and profiteers cheated them out of over three million pounds of meat. Now dispirited and sick, they realized that their calamity was complete.

By autumn of 1890, a militant version of the Ghost Dance had spread to all the Sioux bands. Alarmed government agents ordered the dancing stopped, and in November over 3,000 soldiers were sent into the area. Big Foot, an enthusiastic Ghost Dancer, led the central band involved in the Wounded Knee tragedy, starving and freezing after fleeing for months from the cavalry. Big Foot's Sioux were caught by soldiers on December 28. The result was the massacre of over 300 Indian men, women and children by the Seventh Cavalry at Wounded Knee. The massacre was followed by an intense blizzard that left Indian corpses strewn across the landscape in weird, frozen postures, and left them frozen as well in a static tableau in the American consciousness. Before the shots were fired, the Sioux of Wounded Knee had chanted the Ghost Dance refrain: "Father, I come. Mother, I come. Brother, I come. Father, give us back our arrows." ■

Wovoka's preachings were gratefully received by the dispirited tribes, for they seemed to promise the same hope as that held out by biblical prophets such as Isaiah: "The redeemed of the Lord shall return and, with singing unto Zion: and everlasting joy shall be upon their head: they shall obtain gladness and joy: and sorrow and mourning shall flee away." For the Indians, however, they would not journey to the promised land, for they were there already. Rather, Zion would descend unto them.

The doctrine spread rapidly, and many tribes sent emissaries to Wovoka's camp in Nevada to hear him preach and to receive the symbols of their belief: red paint and ghost shirts said to render the wearers invulnerable to the white man. Not all of the tribes, however, could accept the preeminently peaceful aspect of the teachings, and some, particularly the warlike Sioux, sought to hasten the millennium by taking up armed struggle against the whites. For Plains Indians, the warpath was the major identity and career of a man; it formed his speech, his dreams and established his status. Although 80 percent of the Plains tribes revolutionized their fundamental social organization to respond to the peaceful Ghost Dance ideology, the Sioux did not, for they could not accept that the renewed earth would arrive by supernatural means alone.

# American Immigration Policy and Asylum

by Deborah Anker '69

Haitian refugees on their 36-foot wooden sailboat off Plantation Key.



Deborah Anker teaches immigration and asylum law at Harvard Law School and is also a fieldwork clinical instructor there. She received her M.A.T. in education from Harvard in 1970, her J.D. from Northeastern University Law School in 1975 and her LL.M. from Harvard in 1984. Recognized as a leading authority in asylum law, she has lectured nationally and internationally, and has written about and represented many asylum cases.



AP/Wide World Photos

With the passage of the Refugee Act of 1980, the growing conflict in Central America generating thousands of asylum seekers in the United States, and the recent growth of the sanctuary movement, United States refugee policy has been the subject of increasing attention and public controversy. The evolution of asylum policy seen in the broader arena of United States immigration policy, formed by our historically ambivalent attitudes towards newcomers, as well as peculiar traditions as a nation of immigrants and a haven for persons fleeing oppression, is a complex story. This brief exposition of that history, I hope, will provide a more informed understanding of the current dilemma facing the public, the judiciary and congressional and executive branch decisionmakers.

As John Higham has elaborated in his classic history of American nativism, *Strangers in the Land*, United States immigration and refugee policy is the product of two very different and deeply conflicting strands of American national identity. The first is a cosmopolitan and democratic ideal of nationality, an optimism and faith in the nation's capacity for assimilation — a faith that remained fairly unshaken, at least through the early part of the 19th century. Oliver Wendell Holmes later articulated this theme: "We are the Romans of the modern world, the great assimilating people."

Together with this ideal of nationality, Americans adopted a cosmopolitan vision of their national mission. Thomas Paine in his *Common Sense* played on this theme in his argument for independence: not just England, but the entire continent of Europe is "America's parent." The new world, he explained, is the home of refugees from many different countries. As oppression grows abroad, America must see itself as an asylum for mankind. As Higham so aptly describes, "thereafter the ideal of America's mission to provide a home for the oppressed became a cliché, an incantation."

But along with this cosmopolitan self-definition and national identity as a country of asylum, there was a darker side to American nationality, what Higham has described as nativism. American nativism, which gained full expression in the late 19th and early 20th centuries, is, in Higham's words, the merger of racism, "that old and deep revulsion among peoples of dissimilar cultures," with an "aroused nationalism." The salient feature of nativism is a belief that the important problems faced by the nation, and the threats to its survival and integrity, are the result not of internal causes, but of foreign influences from abroad.

American nativism historically took many different forms and expressions, one of which was a fear of foreign radicals. Just as anticommunism is a dominant informant of our refugee and asylum policy today, so fear of the Jacobins and the French Revolution, the ideology of which was associated with Jefferson's party, led to the first federal immigration laws in the 1790s. The Alien and Sedition Acts gave the federalist president the power to deport any alien whom he considered dangerous to the nation.

The Alien and Sedition Acts, however, did not remain on the books for very long. Apart from an elaboration of laws beginning in the late 19th century, allowing for the exclusion and deportation of foreign radicals, anarchists and later communists, the United States had no formal refugee policy until after World War II. At least until 1921, the nation had no need for a separate legal category of refugee, because apart from excluding what were considered undesirable aliens — criminals, paupers, anarchists and communists — the country placed no limits on the numbers or categories of foreigners who could immigrate. America in the late 19th and early 20th centuries received thousands of persons from Eastern and Southern Europe, many of whom were fleeing some form of political or racial oppression.

This era of unlimited immigration came to a halt in 1921. (The 1921 Act was extended and finalized in 1924.) Informed by fears of population and labor saturation, and given legitimacy by a new science that claimed intelligence and other personal traits were inherited, not just individually, but as racial characteristics, the United States enacted the first numerical controls on immigration. That system of controls, based on "national origins," remained the foundation for our immigration law until 1965. The 1924 national origins system was enacted to keep out what were described in the legislative records as "the innately inferior new immigrants of Eastern and Southern Europe." It limited the annual immigration of a given nationality to three percent of the number of such persons already in the United States in 1890. The purpose of the new law was to preserve the already fading Northern and Western European character of the population. Great Britain, for example, with two percent of the world's population, received 43 percent of the quota.

With these limits in place, no special exception was made for refugees — those fleeing persecution. It is possible, in fact, to characterize the 1924 Act as our first anti-refugee act. Stories of a new wave of pogroms in Russia, and fear of a flood of Jewish immigrants, were the immediate catalysts for the passage of the Act.

This restrictionist tradition remained dominant through the rise of Hitler and World War II. Few Jews who managed to escape Germany in the early years succeeded in coming to the United States. Although at first Hitler allowed Jews to leave but prohibited them from bringing assets with them, President Hoover instructed United States consuls to apply stringently the clause excluding those likely to become public charges. President Roosevelt later revoked this order, but few Jewish refugees ever succeeded in gaining entrance to the United States. As William Bernard has described in his excellent article, "A History of U.S. Immigration Policy": "between 1933 and 1944, fewer than 250,000 refugees entered, mostly on a nonquota basis. In that decade, popularly characterized as the time of refugee immigration, the nation in fact received the smallest influx of newcomers since the 1830s. For the first time in its history, the number of people leaving the United States exceeded the number entering."

The traditional ambivalence in our immigration policy continued after the war, but it took a new form as a result of two more or less simultaneous historical phenomena. First, the Holocaust, which occasioned virtual annihilation of a people because of their religion and their ethnic origins, resulted in the emergence of human rights norms, including those for the protection of refugees. Those norms were given positive expression in international instruments, specifically in the refugee convention of 1951. This human rights concept legitimated a certain discourse in favor of refugees.

The second phenomenon, the emergence of the United States as a world leader, focused very strongly on the containment of communism, and sensitized the United States to instrumentalist reasons in favor of the principles of refugee protection. In welcoming and encouraging refugees from the Soviet Union and Eastern Europe, United States foreign policymakers saw the power and utility of evoking our national historical mission as a haven for freedom-loving peoples. Thus the older conflict between a cosmopolitan ideal of nationality and nativist restrictionism shifted in part as new tensions came into play: on the one hand, refugee policy viewed as a means of safeguarding human rights, and on the other, refugee policy viewed as an instrument of foreign policy.

After the war, the refugee concept emerged as a distinct formal category in United States law, but the cleavage between humanitarian and instrumentalist perspectives continued. For example, the United States participated in the drafting but did not ratify or accede to the 1951 United Nations Refugee Convention. The country passed a series of laws allowing for the admission of limited categories of refugees as exceptions to the national origins quota system. Displaced persons from camps in Europe were admitted as part of a broader policy of assisting in the political and social stabilization of our Western allies. Later the Refugee Relief Act of 1953 provided for the expedited admission of refugees fleeing communist-dominated countries in Eastern Europe and the Soviet Union.



This limited and *ad hoc* formulation of our refugee policy was, in part, the result of a growing tension between Congress and the executive branch. Congress still functioned within a framework of restrictionism and nativism. Although it was willing to make limited exceptions from this general approach for escapees from communism, Congress' general policy was to limit the numbers of refugees (and others) admitted to the country. Thus Congress refused to enact any permanent quota or create any binding, ongoing legislative commitment for refugees. The Displaced Persons Act of 1948, for example, created technical cutoff dates that precluded the issuance of a substantial number of visas to persons who had fled fascist oppression, particularly Jews and other Eastern Europeans indelicately referred to in some legislative records as "racial outcasts."

The executive branch on the other hand was embarrassed by the national origins system, and, as noted above, was particularly concerned with the foreign policy implications and possibilities of refugee admissions. When the national origin system was enacted into law again in 1952, President Truman condemned it as a "slur" to many of our new NATO allies; we were protecting ourselves from immigrants from Eastern Europe when we should be "giving them asylum."

The executive branch was more liberal than Congress, fighting for and achieving essentially unfettered autonomy in deciding the numbers and types of refugee admissions. Constrained by the lack of more specific statutory authority, the executive branch found and used a small loophole in the Immigration and Nationality Act, the "parole power," as its means of admitting groups of refugees. The parole power originally had been designed as an exception to the normal immigration process to facilitate the entrance of individual aliens for "emergent" humanitarian reasons.





Haitians arriving in Miami aboard a crowded sailboat.

AP/Wide World Photos

The parole power became the major vehicle for refugee admissions until the 1980 Refugee Act. It was used first for Hungarians in 1956, for Cubans in the 1960s and 1970s and for Russian Jews and the Indochinese in the late 1970s. Literally hundreds of thousands of refugees (virtually all fleeing "communist-dominated" countries) were admitted under the parole power, pursuant to essentially unguided executive branch authority. Congress often balked and complained about this extraordinary exercise of power, but in each case, in the end it acquiesced.

The 1960s were a major watershed in United States immigration policy. This was the era of the civil rights movement, as well as attempts by the United States in the international arena to build alliances with Third World nations. In 1965 a more humanitarian conception of immigration policy, based largely on principles of family reunification, finally defeated the national origins quota system. A permanent refugee quota was enacted, although this new "seventh preference" was limited numerically and defined a refugee exclusively as one fleeing a "communist or communist-dominated country." A provision in earlier law allowing an alien in a deportation proceeding to have his or her deportation withheld based on a persecution claim ("withholding of deportation") was changed, eliminating the stringent requirement of actual "physical persecution." Congress in 1968 signed the United Nations Protocol, the updated version of the 1951 Refugee Convention. This accession to the major international instrument regarding the rights of refugees was of particular significance as one of the first human rights conventions that the United States formally ratified.

Accession to the Protocol highlighted contradictions between our domestic law and practices, and our international obligations. The Protocol defines, *without ideological distinction*, a refugee as a person with a "well-founded fear of persecution based on race, religion, national origin, political opinion or membership in a particular social group." Our law, on the other hand, until 1980 limited refugee status to those fleeing "communist or communist-dominated" countries. The Protocol mandated the "non-refoulement" — or nonreturn — of a refugee who arrives within or at the borders of an acceding state, whereas United States law left that determination to the discretion of the attorney general.

These contradictions grated on the national conscience and consciousness, particularly after serious problems emerged regarding the credibility of United States foreign policy after the Vietnam war. By that time we had attempted to implement the Protocol through regulations that allowed aliens outside of a context in which they were to be deported to apply for "political asylum," based on the formally nonideological United Nations definition. But asylum policy remained inextricably linked to foreign policy; persons fleeing governments friendly to the United States had a nearly impossible time in getting asylum.

When the first substantial group of black refugees began arriving in the late 1970s, Haitians at first were denied the right to a due process consideration of their asylum claims. This denial of a hearing was the result of a legal fiction that, apprehended on the shores of Miami, they were "outside" the United States and thus entitled to no constitutional protections. A major civil rights movement, spearheaded by the National Council of Churches, emerged in southern Florida on their behalf. The plight of the Haitian boat people has generated some of the most important class action litigation in recent years concerning due process and asylum rights.

All of this was the backdrop against which the Refugee Act of 1980 was enacted. Major commentators, some on the "left" as well as the "right" in the political debate regarding this issue, have claimed that the Refugee Act was, in essence, simply another manifestation of instrumentalist policy. Its major *raison d'être*, these commentators have argued, was to clean up the administrative chaos of our *ad hoc* parole-based refugee admission policy, which became particularly intolerable as waves of Indochinese refugees were admitted to the United States after the end of the Vietnam war.



But if the rest of the Refugee Act was only cosmetic surgery, as one court characterized it, what emerged was a whole new face. The ideological definition of refugee was eliminated and replaced with the nondiscriminatory, nonideological United Nations definition. The "withholding of deportation" provision was made mandatory and paralleled the "non-refoulement" language of the United Nations Protocol. Asylum was discretionary, but it was for the first time given a statutory foundation. The attorney general was to promulgate regulations to allow for an alien to apply for asylum "irrespective of status," irrespective of whether he or she was caught at the border or inside the United States. Refugees were to be admitted based on "humanitarian concerns." As the House committee report on the Refugee Act described it, "the plight of the refugees as opposed to national origins or political considerations should be paramount in determining which refugees are to be admitted to the United States." Foreign policy was to be a permissible but not exclusive informant of our refugee policy. The legislative records of the Refugee Act are replete with references to humanitarian goals and to bringing our domestic law into conformity with the language and spirit of the United Nations Protocol.

The aftermath of the Refugee Act, however, would seem to vindicate the instrumentalist analysis. Well over 90 percent of the refugee admissions from abroad have been from communist or "communist-dominated" countries. Although the legislative records show significant congressional concern to contain and monitor executive branch discretion, Congress has done very little to influence the determination as to which groups are of "special humanitarian concern" to the United States. Central Americans, for example, have been ineligible to apply for refugee status outside the United States.

The figures as to asylum grants — those who apply after entering the country or at the border — are not much different. These have been the subject of a great deal of publicity and criticism. Although there have been changes over the last two years, still close to 95.5 percent of asylum seekers from El Salvador are denied asylum; 97.7 percent from Guatemala and 99.6 percent from Haiti. In contrast, the approval rate for Polish nationals is 50 percent; for Russians 24 percent.

Since 1981 new policies, such as detention, have developed to deter asylum seekers from coming to the United States and expedite consideration of their claims. As of the present date, there are seven Immigration and Naturalization Service detention centers and over 1,000 non-Service facilities, including state and local jails, federal prisons and private facilities. These are populated largely with asylum seekers. As Arthur Helton of the Lawyers Committee for Human Rights has written, many are located in remote places, where few attorneys are available and where the detainees, "most of whom do not speak English, are isolated from family and friends." The United States also has instituted a policy of "interdiction" where Haitians coming in boats have been apprehended and interviewed outside United States waters, and in all cases as of this date, returned to Haiti.

There have been, however, important changes resulting from the Refugee Act. These largely have involved increased scrutiny by the federal judiciary of immigration court and asylum proceedings. At least until passage of the 1980 Act, the courts almost unanimously acquiesced in the administrative determination in cases involving claims of persecution. The reason in large part is that in immigration, the political branches are seen to have extraordinary "plenary," and in most areas extraconstitutional powers. As Congress consistently has delegated its power to the executive branch administrative agencies, the courts in turn have deferred to that discretion.



AP Wide World Photos



*A young Haitian leans against a fence at the U.S. Immigration and Naturalization Services detention camp near Miami.*

One of the issues that has drawn federal court attention has been the question of the burden of proof in persecution cases. For years before the Refugee Act was enacted, the immigration authorities have required an applicant in one type of persecution-related relief from deportation to demonstrate a "clear probability" of persecution. In 1984 the Supreme Court affirmed the government's position that the Refugee Act had not changed that burden of proof, but it also subtly redefined and effectively lessened that burden to require a showing that persecution is "more likely than not." Since then, many federal circuit courts have taken cognizance of the difficulties of proof in persecution cases, overruling, for example, a requirement that the applicant come up with external corroboration of particular aspects of his testimony.

Thus the federal judiciary does seem to have taken some cautious steps in the direction of legalizing the question of standards in persecution cases. They have, for example, required the administrative adjudicators to make specific factual findings and have reviewed those findings under a "substantial evidence" rather than an "abuse of discretion" standard of review. One court in a landmark Salvadoran case, *Bolanas-Hernandez*, overruled the immigration finding that a choice of neutrality is a political opinion within the meaning of the nonideological refugee norm. The court also held that a Salvadoran claim could not be rejected on the basis that the applicant lived in a country where the lives and freedom of a large number of people are threatened.

The next few years will see the issuance of seminal decisions in asylum law and the working out of a new relationship of dialogue and interaction between the federal judiciary and the immigration agencies. Important issues regarding the meaning and effect of the 1980 Refugee Act, however, remain to be resolved. There are no transparent answers to the meaning and intent behind many provisions of this still relatively new law. As positive expressions of legal doctrine, many of the provisions of the Refugee Act may be inherently ambiguous. In their interpretation and implementation, they have possibilities of expressing either the conflicting traditions of humanitarian and human rights goals, or of instrumentalist foreign policy considerations that have informed our historical response to the refugee question.

The future of asylum law in the United States lies at least at this particular historical juncture with the courts and with Congress. That future no doubt will be greatly influenced by human rights and refugee activists who continue to draw attention to the differences between our ideals and the reality of our refugee and asylum policy. ■



The Brandeis University community flocked to the campus November 1-2, 1986, to celebrate the first annual Founders' Day weekend, highlighted by events such as a symposium entitled "Freedom of Information: Government and the People's Right to Know," the dedication of presidential portraits, a Founders' Ball and a convocation honoring people involved in the founding of the University. The first Justice Brandeis Society dinner was attended by leading donors, and those who represent the highest level of benefactors were recognized as Founders. The weekend was instituted to remember the founding of Brandeis and to pay tribute to those individuals whose deep devotion and generous support have helped to ensure the University's position in American higher education.

The auditorium in Sachar International Center was overflowing as members of the symposium panel discussed ethical and legal dilemmas in journalism. The panel included (left to right): David Kuhn, director of science fellowships at the WGBH Educational Foundation; Michael O'gan, professor of naval sciences at Boston University; Saul Touster, the Proskauer Professor of Law and Social Welfare; Stephen J. Whitfield Ph.D. '72, the Richter Professor of American Civilization; Leon Wieseltier, literary editor of *The New Republic*; Sheila Bock, associate professor of philosophy; and Pulitzer Prize-winner New York Times Jerusalem bureau chief Thomas Friedman '75. Fred W. Friendly, former president of CBS news, acted as moderator.



Fred Friendly moderates the panel's discussion.

Thomas Friedman '75 considers a point made by another panel member.

President Evelyn E. Handler welcomes the four former presidents on their return to campus with the unveiling of presidential portraits. Pictured (from the left) are Marver H. Bernstein 1972-1983, Charles L. Schottland 1976-1979, President Handler 1983-present, Morris B. Abram 1968-1970 and Chancellor Emeritus Abram L. Sachar 1949-1965.





*In recognition of their commitment and dedication to Brandeis, several people received honorary degrees from President Handler. Pictured are (front row, from left) Benjamin S. Hornstein, President Handler, Senator Howard M. Metzenbaum, Leonard L. Farber and Lewis H. Weinstein; (back row, from left) Hannah W. Abrams, Lilhan L. Poses, Rabbi Irving Greenberg, Edward Goldstein, Milton Hindus and Madeleine H. Russell.*

*Senator Howard M. Metzenbaum (D-Ohio), who delivered the main address at the convocation, urged activism against the religious and political right. He quoted the late Supreme Court Justice Louis D. Brandeis, saying that "the greatest menace to freedom is an inert people."*



*Chairman of the Board Leonard L. Farber announced the launching of the five-year \$200 million Capital Campaign for Brandeis to the convocation audience of over 500 people.*



*Two professors were honored at the Founders' Day convocation with awards for outstanding teaching. Joseph G. Cunningham, assistant professor of psychology, received the annual Michael Laban Walzer '56 Award, open to all nontenured faculty. John H. Smith, professor of English, was named the first recipient of the Louis Dembitz Brandeis Prize, a new award open to all faculty members.*

*On November 21, John H. Smith died at his home in Newton after a brief struggle with cancer. He is survived by his wife Mary Jean, a daughter Janet, his two sons, Kevin and David, and his mother, Mrs. Hartley Smith. Smith earned his Ph.D. in English literature at the University of Illinois and came to Brandeis in 1965. Known especially as a Shakespearean editor and authority on the whole of English Renaissance drama, he founded the Boston Area Shakespeareans in 1982, a group of New England scholars who meet regularly to discuss Shakespeare's works. Handler described Smith as "a teacher and a scholar who served as a model for faculty and students alike. He was loved and respected by all who knew him, and he will be greatly missed."*

## Sports Notes



*Women's Tennis Coach  
Judy Houde (right)  
with Allison Kibler '87.*

*Women's Volleyball Coach  
Mary Sullivan  
(left) with Donna Segal '88.*

The women's tennis and volleyball teams contributed to the Brandeis trophy case with championship seasons in the fall.

Coach Judy Houde's tennis team won eight matches with only two losses. In their second season of play in the New England Women's Six, the Judges captured the title with a perfect 5-0 record in league competition. In addition, Brandeis finished second in the New England Tennis Championship — the school's highest finish in history — moving up a notch from last season's third place finish.

Four players played significant roles during the season. At number one singles, Ellen Phillips '89 (Rochester, NY) recorded a 9-1 mark; Allison Kibler '87 (Falls Church, VA) and Rebecca Stern '90 (Boca Raton, FL) both had 10-2 marks at number two and three singles respectively. Jodi Jaffe '87 (Miami, FL) was a perfect 11-0 at number four singles.

In the New England championships, Stern won the number three singles championship, defeating all four opponents along the way. Lisa Bograd '89 (Glen Rock, NJ), Phillips and Jaffe all reached the finals. Kibler and Ilene Freier '89 (Waltham, MA) both played well, reaching the semifinal round. "We obviously had a very good year," understated coach Judy Houde after the New England championship.

Coach Mary Sullivan's volleyball team captured the MAIAW Class C volleyball championship during a long day of competition at WPI. In the morning, Brandeis, seeded first in the four-team tournament, lost its first game to Simmons, but then won two straight from Simmons, two from Babson and three from WPI to capture its first championship since 1984.

The Judges finished 16-10, 12-1 in Class C competition for the year. In the tournament, Robin Green '87 (Toronto, Canada) and Cindy Domingo '88 (Alexandria, VA) played outstandingly and were named to the all-tournament team. Donna Segal '88 (Newton, MA) ran the Judges' offense flawlessly throughout the season.

The Norman S. Rabb cross country course was dedicated in early September with a cross country alumni meet. The three-mile fitness and cross country course includes nine stations with instructions and equipment for different types of exercise. The course expands exercise facilities for the entire Brandeis community as well as providing a home for Brandeis' cross country teams.

Coach Norm Levine's cross country team, always among the national powers in Division III, had another strong season. For the 14th straight season, the men qualified for the NCAA Division III Championships. In the snow at Fredonia State, the top Brandeis runner was Mark Harrington '89 (Adams, MA). The team finished 11th, only the second time Brandeis hasn't placed in the top 10. The Judges showed that cross country is a



true team sport by making it to the championships without 1985's number one man Andy Kimball '89 (Westbrook, ME) who was out all year with a broken foot.

Early in the season, Jim Kimball '88 (Westbrook, ME) won the Southeastern Massachusetts University Invitational against teams from St. Joseph's, MIT, Bentley and Tufts. Kimball also won the St. Joseph's Invitational in early September and turned in a strong seventh place finish in the Coastal Track Club Invitational.



Jeff Steinberg '87 (left)  
on the field.



In women's cross country Amy Jenssen '88 (Noank, CT), who last season was the first Brandeis runner to qualify for the NCAA Division III cross country meet, was joined by Nicole Fogarty '88 (Heath, MA) and they became Brandeis' first and second cross country All-Americans. Nicole finished 18th and Amy 24th to cap their outstanding seasons, as they formed one of the best running duos in the country in Division III.

The results of the season support this claim. At the SMU Invitational, Jenssen was third, Fogarty fifth; at the Brandeis Invitational, the first intercollegiate meet at the Rabb Course, Fogarty was second, Jenssen third; and at the Greater Boston Championships, Fogarty was fourth, Jenssen, sixth. Fogarty won the second New England Women's Six cross country championship while teammate Jenssen was 50 seconds behind, in third place, and in the New England cross country championship, the time difference was only a half-minute, but Fogarty ran in ninth place and Jenssen finished 20th.

The men's soccer team won 13 games, second in New England among Division III schools. It did not win a berth at the NCAA Division III championship for the first time in eight seasons, however; the final record of 13-6-2 fell just short.

Senior Jeff Steinberg completed his historic playing career by putting his name at the top of the all-time scoring list. Cleveland Lewis '77, a member of the 1976 national championship soccer team, saw his school marks of 58 goals and 137 points erased by Steinberg. A talented 5-8 forward, Steinberg scored 14 goals and 11 assists to lead the team in scoring and topped his playing career with 60 goals and 33 assists for 153 points.

Four other seniors completed their playing careers for Mike Coven this fall: Steve Stone (Northport, NY), a four-year starter at back who was an All-New England candidate, midfielder Tom Brady (Walpole, MA), back Mark Mahomey (East Greenwich, RI) and Peter Cherecwich (Foxboro, MA).

Cherecwich was voted as the team's most valuable player. He flip-flopped between goal and the field all season. In the Babson game, Cherecwich came in off the bench cold to record a miraculous save on a penalty kick against Babson's leading scorer. Jeff Cohen, director of athletics, recreation and intramural sports, said, "I have been following Brandeis athletics for almost 30 years and have never seen a single effort that has quite matched what Peter accomplished." The save on the penalty kick kept momentum on the Brandeis side, as the Judges beat Babson 5-2.

This year's roster was dotted with freshman names, so the future for Brandeis soccer appears to be very bright. The freshmen matured as the season progressed, with the team losing only one of its final eight games, including a 0-0 tie with tournament-bound Clark University.

The women's soccer team, coached by Denise Dallamora, received its fourth straight bid to the MAIAW tournament. In the first round, however, Clark scored a goal with just two minutes remaining to advance with a 3-2 victory.

Silke Georgi '87 (Frankfurt, West Germany) finished her career as the all-time leading scorer. In her four-year career, Silke was the first to crack the 100-point barrier, scoring 41 goals, 21 assists and 103 points. Classmate Kelly Jo Williams (Parlin, NJ) was moved to the front line and responded by finishing third in scoring with five goals and 13 points. The Vaughan sisters from Waltham, Kellie '89 and Pam '90, also were integral parts of the Brandeis scoring attack. Kellie led the team with nine goals and 24 points, while Pam chipped in with three goals and 11 points.

First-year head coach Kevin O'Brien named David Power '87 (Marlboro, MA), Derek Oliver '88 (Lowell, MA) and Stanley House '88 (Cambridge, MA) as captains of the 1986-87 Judges basketball team.



## Faculty

*Liberation and Its Limits: The Moral and Political Thought of Freud*

**Jeffrey Abramson**,  
associate professor of  
politics

Beacon Press

Abramson revives more discussion of Freud and psychoanalysis by reappraising different approaches to Freudian thought and demonstrating the continued implications for our moral, social and political lives. He shows how the Freudian path to self-realization leads outside the self to involvement with others and immersion in human affairs. He uncovers the link between human eros and human sociability that Freud taught as his vision of human liberation.

*Call to Conscience: Jews, Judaism and Conscientious Objection*

**Albert S. Axelrad**,  
chaplain, Hillel rabbi and  
B'nai B'rith Hillel director

Ktav Publishing/Jewish  
Peace Fellowship

Rabbi Axelrad offers a guidebook for young Jewish men confronted with mandatory draft registration. Given their religious training and beliefs, registration can become a moral dilemma for some men and his book deals with the use of conscientious objection as an alternative to registration. Axelrad's guide is the result of his work with conscientious objectors during the Vietnam War period, as well as the counseling of students as Brandeis chaplain.

*The Crippled Giant: A Literary Relationship with Louis-Ferdinand Celine*

**Milton Hindus**, professor  
emeritus of humanities

Brandeis/University Press  
of New England

Readers will be touched by the "comical, pathetic and painful" personal encounter written by Milton Hindus, who developed perhaps as close a relationship with Celine as any outsider could. The book offers a critical analysis based on correspondence and personal meetings with the French writer during his postwar exile in Denmark. This expanded edition of the 1950 publication presents a selection of the Celine-Hindus correspondence, including letters from Hindus never before published, a new preface and afterword.

*Michelet: Oeuvres Complètes, XVII*

**Edward Kaplan**, ed.,  
associate professor of  
French

Flammarion

Kaplan's critical edition of two of Michelet's nature books, *L'Oiseau* and *L'Insecte*, includes introductions that examine the biographical genesis and sources of each book; he also studies the changes between different editions and between manuscripts and published texts. Kaplan documents the historical importance of Michelet's controversial collaboration with his second wife, and examines its critical reception through the use of contemporary press reviews.

*My European Heritage: Life Among Great Men of Letters*

by **Brigitte B. Fischer**

**Harry Zohn**, trans.,  
professor of German

Branden Publishing

This translation by Zohn of the story of Brigitte Fischer (1859-1934), daughter of the well-known head of one of the world's greatest publishing houses, S. Fischer Verlag, contains memoirs and letters outlining the literary atmosphere of her parental home, a center for writers and poets of international renown. They also describe how she and her husband escaped the Nazis and established an American branch of the company, The L. B. Fischer Publishing Corp., by continuing personal contact with many of these writers.

**Alumni**

*Abortion and the Private Practice of Medicine*

**Jonathan B. Imber '74**

Yale University Press

This is the first book to look at abortion from the unique perspective of the physicians themselves. In this sociological study of abortion, Imber explores the ambivalence that doctors in private practice feel toward performing the surgery. He begins by investigating medical views on abortion historically and reviewing the medical profession's response to the legalization of abortion. He looks closely at a group of 26 obstetrician-gynecologists in private practice in an eastern city, and surveys their backgrounds — through extensive interviews — to see what

affects their choice. Physicians' reasons for agreeing or refusing to perform abortions reveal considerable differences of opinion about how they construe their responsibilities.

*League of Liars*

**Maritza Pick**, Ph.D. '80

Heroica Books

An American detective on vacation in Austria befriends a band of Russian emigrants who have started a publishing house, and smuggle the books behind the Iron Curtain. Pick explores the courage of these people — based on real interviews with Soviet emigrants and on historical facts — in a story of international intrigue and danger, set in Vienna replete with scenes of churches, squares, cafes and cobblestone alleys.

*Hot Licks for Bluegrass Guitar*

**Orrin Star '80**

Oak Publications

Bluegrass lead-guitar — flatpicking — is an acoustic guitar style based on the melodic conventions of fiddle playing. In this book, Star catalogs and analyzes the dozens of licks (brief melodic phrases) that are at the heart of flatpicking solos. The main contribution of the book is its innovative look into the way bluegrass guitarists actually operate. The book includes a soundsheet on which many of its musical examples have been recorded.



## *Rare Coin Investment Strategy*

**Scott A. Travers '83**

Prentice Hall Press

In this comprehensive resource book on the rare coin market, Travers contends that coins have become an important investment vehicle, attracting buyers who formerly were preoccupied with stocks, bonds and commodities. He informs the reader what to buy: "the difference in price between a coin with a scratch and its counterpart with no flaws can be hundreds and even thousands of dollars." This book is the first to identify and analyze coin market cycles and presents a self-scoring test that teaches the investor to approach the market for maximum profitability.

## *Law and Business of the Sports Industries*

**Glenn M. Wong '74 and Robert C. Berry**

Auburn House Publishing

This two-volume work collects timely and significant cases in both amateur and professional sports, supported by an analysis and explanation of the major issues facing sports today. By examining the structure and basic agreements of professional sports—from the contracts of players to the workings of sports unions and leagues—the authors address the concerns of both professionals and amateurs: liability, sex discrimination, individual rights of the player, drug abuse and enforcement, gambling and legal rights of the media.

**Stuart Altman**  
dean of the Heller School and Sol C. Chaikin Professor of National Health Policy, served as the 1985-1986 President of the National Foundation for Health Services Research.

**Joyce Antler**  
associate professor of American Studies, delivered papers on the history of women's higher education at a Barnard College conference and on progressive education at a conference at Teachers College, Columbia University and Bank Street College. Her review essay on the history of women's higher education appeared in *SIGNS: Journal of Women in Culture and Society*.

**Kathleen Barry**  
assistant professor of sociology, was the invited lecturer at the Mediterranean Women's Studies Summer Program in Spetses, Greece. She was invited to be Chercheur Associe by the Department of Social Anthropology of the Centre Nationale de la Recherche Scientifique to begin a new research project.

**Sissela Bok**  
associate professor of philosophy, received an honorary L.L.D. from Mt. Holyoke College and a Doctor of Humane Letters from George Washington University at their commencement exercises.

**Martin Boykan**  
Irving Fine Professor of Music, won a recording award from The National Institute of Arts and Letters in New York City. His 1985 composition, *Epithalamium*, commissioned by the Nancy Cirillo Griffin Ensemble, Longy School of Music, was performed in a world premiere concert.

**Gerald Bush**  
lecturer at the Heller School, was appointed editor-in-chief of *Compensation and Benefits Management*.

**James J. Callahan, Jr.**  
senior research associate and lecturer at the Heller School, was the keynote speaker at a seminar titled "Elder Abuse and Neglect: A Dilemma for Social and Health Care Professionals," held at the University of California-Los Angeles. His talk was on "Elder Abuse Programming: Will It Help the Elderly?"

**Linda Chatters**  
assistant professor at the Heller School, had several articles published: "Aged Blacks' Choices for an Informal Helper Network" and "Size and Composition of the Informal Helper Networks of Elderly Blacks" in the *Journal of Gerontology*, and "The Subjective Life Quality of Black Americans" in *Research on the Quality of Life*. She was invited to speak on "Subjective Well-Being among Older Black Adults: Past Trends and Current Perspectives" at the National Institute on Aging Workshop in Bethesda, MD, and gave a presentation on "Older Black Women's Experiences with Personal Problems" at a symposium on "Black Women at Mid-Life: Promise and Problems" at the 94th annual convention of the American Psychological Association in Washington, DC. Chatters was also cochair of a discussion on "Aging Research on Black Populations" at the 39th annual Scientific Meetings of the Gerontological Society of America in Chicago, IL.

**Peter Conrad**  
associate professor of sociology, presented papers at the meetings of the British Medical Anthropology Conference at Cambridge University, the Society for the Study of Social Problems and the American Sociological Association. He was elected vice president of the Society for the Study of Symbolic Interaction and published "The Social Meaning of AIDS" in *Social Policy*.

**George Cowgill**  
professor of anthropology, cotaught a three-week summer institute on multivariate methods in archaeology under the sponsorship of the Center for Materials Research in Archaeology (CMRAE) at MIT.

**William Crown**  
lecturer at the Heller School, received a 1985-1986 Commonwealth of Massachusetts Fellowship in gerontology.

**Stanley Deser**  
Enid and Nathan Ancell Professor of Physics, was one of 30 invited to the Nobel Foundation second symposium of elementary particle physics in Goteborg, Sweden. He delivered invited lectures at the 11th triannual International Conference on Gravitation in Stockholm, Sweden, and at the Paris-Meudon, France, Symposium on Strings. He also gave a seminar at Stockholm University.

**Irving Epstein**  
professor of chemistry, was plenary lecturer at workshops on "Lasers, Methods and Molecules" at Los Alamos National Laboratory and on "Modeling of Chemical Reaction Systems" in Heidelberg, Germany. He was also invited to speak at Eotvos University, Budapest; Kossuth University, Debrecen, Hungary; and University of Massachusetts, Amherst.

Robert Evans, Jr. Atran Professor of Labor Economics, gave a series of lectures on wages and employment for the Ministry of Labor of the Peoples' Republic of China in Dalian and Beijing. He presented a paper, "The Japanese Firm as a Worker Managed Enterprise," to the Japan Economic Seminar in New York City, and contributed a chapter entitled "The Transition from School to Work in the United States" to the book *Educational Policies in Perspectives*.

Gerald D. Fasman Louis and Bessie Rosenfield Professor of Biochemistry, gave a lecture, entitled "Biopolymers and Biotechnology," at a symposium in honor of Ephraim Katzir's 70th birthday. The symposium, held at the Weizmann Institute of Science in Rehovoth, Israel, was on "The Road from Poly-a-Amino Acids to the Prediction of Protein Conformation." He was on the organizing committee of an international symposium, entitled "Macromolecules, Genes and Computers," held at Waterville Valley, NH, and also spoke there on the subject of "The Utility of the Prediction of Protein Secondary Structure and the Necessity of Tertiary Prediction Methods." Fasman lectured at the University of Connecticut Health Center, Farmington, CT, and at Integrated Genetics in Framingham, MA. Both of these lectures were on "A Critique of the Utility of the Prediction of Protein Secondary Structure."

Gordon Fellman associate professor of sociology, spoke on a panel on "Why the Arms Race Doesn't Matter, and What Does" at the annual meetings of the American Sociological Association. Fellman is on the editorial board of the new progressive Jewish magazine, *Tikkun*, and contributed to the first issue's symposium, "What Kind of Tikkun Does the World Need?"

Ruth Gollan lecturer with rank of assistant professor and director of the Hebrew Language Program, was an invited participant at the fourth workshop on university teaching of modern Hebrew held in Jerusalem by the International Center for Teaching of Jewish Civilization. She also presented a paper, "The Culture Component in Foreign Language Curricula and in Academic Hebrew Language Programs," at the conference of the National Association of Professors of Hebrew (NAPH) at New York University. Gollan was appointed by the College Board to serve on the Hebrew Achievement Test Development Committee and to chair the NAPH spring 1987 conference at Brandeis.

Jane A. Hale assistant professor of French and comparative literature, presented a paper entitled "Perspective in Samuel Beckett's *Rockaby*" at the International Samuel Beckett Conference at the University of Stirling, Scotland.

James B. Hendrickson professor of chemistry, spent his sabbatical as French National Visiting Scholar at Universite d'Aix-Marseille.

James F. Hollifield assistant professor of politics, published an article on "Immigration Policy in France and Germany" in *The Annals of the American Academy of Political and Social Science*. He also presented three papers: one on "State Strength and Policy Implementation" at the annual meeting of the American Political Science Association in Washington, DC; one on "The Goals and Consequences of French Immigration Policy" at the annual meeting of the International Association of Demographers in Cosenza, Italy; and one on the "Impact of Migration Policy on Labour Markets in France, Germany and Switzerland" at a roundtable on migration policies at the Organization for Economic Cooperation and Development in Paris.

Gary Jefferson assistant professor of economics, won a Fulbright Scholarship to China for 1986-87.

William A. Johnson Albert V. Daniels Professor of Philosophy and Christian Thought, was appointed a Fellow to Trinity College, Dublin, continuing his research on an intellectual biography of Bishop George Berkeley. He had articles in *The Christian Century* and *The Living Church* and was appointed advisor to the Council on International Understanding. He also wrote a study guide entitled *Christianity and Terrorism* (with former hostage in Iran, Moorhead Kennedy).

Allan Keiler professor of music, gave a lecture at Columbia University on "Liszt and the Weimar Hoftheater" and at the American Musicological Society in Cleveland on "Liszt and Beethoven: The Creation of a Personal Myth." He also gave a lecture at the Eastman School of Music on "Current Issues in Schenkerian Analysis."

Reuven Kimelman associate professor of Near Eastern and Judaic Studies, published his study, "The Ethics of National Power: Government and War in the Jewish Tradition," in six issues of Volume I of *CLAL, News and Perspectives*. The National Jewish Center for Learning and Leadership.

Margie E. Lachman assistant professor of psychology, received a three-year grant from the National Institute on Aging to study "The Course of Personal Control in Later Life." She gave an invited address at the Pennsylvania State University Gerontology Center Conference on Social Structures and the Psychological Aging Processes. Her talk was titled "Personality and Aging at the Crossroads: Beyond Stability versus Change."

Kevin S. Larsen assistant professor of Spanish and comparative literature, presented several papers: "Los lobos y los hombres en Valle-Inclan," at the Second Biennial Northeast Regional Meeting of the American Association of Teachers of Spanish and Portuguese, University of Massachusetts, Amherst; "Betrayal and Bad Faith: Sartre's 'Le Mur' and Sender's *Requiem por un campesino español*," at

the Mid-America Hispanic Conference, University of Colorado, Boulder; and "Unamuno, Nietzsche and *San Manuel Bueno, martir*," at Singularidad y Trascendencia: Unamuno, Valle-Inclan, Garcia Lorca at Hofstra University.

#### **Norm Levine**

associate professor of athletics, participated in several clinics; he spoke on "Full-Year Training for Track and Cross Country" for the Massachusetts State Coaches Association and on stretch training needed to run fast at the New York State Coaches Clinic in Gloversville, NY. He had an article published, "The Use of Longer Intervals and Repetitions in Training for Cross Country and Track," in *Harrier Magazine* and *Boston Running News*, and was reappointed for a fourth year to the Nike Coaches Advisory Board. His duties on the board include coaching the Nike Boston Team and being part of the Nike Staff for the 1988 Olympics in Seoul, Korea.

#### **Avigdor Levy**

associate professor of Near Eastern and Judaic Studies, attended the 10th International Congress of Turkish History in Ankara as the guest of the Turkish Historical Society. He chaired a panel on 19th-century Ottoman development projects and presented a paper on the social characteristics of the first generation of the modern Ottoman officer corps. Levy also stopped in Istanbul, where he met with leaders of the Jewish community to finalize plans for an international scholarly conference on the subject of "The Jews in the Ottoman Empire," to be held at Brandeis on May 10-11, 1987. The conference is expected to be the first event in a series of international scholarly and public activities that will

commemorate the 500th anniversary of the Jewish settlement in the Ottoman empire following their expulsion from Spain in 1492.

#### **The Lydian String Quartet**

consisting of Artists-in-Residence Wilma Smith (violin), Judith Eissenberg (violin), Mary Ruth Ray (viola) and Rhonda Rider (violoncello), music department, appeared in a concert in Washington, DC, held by American Women Composers, Inc., during American composers week. The Lydians played works by Ruth Crawford Seeger, Betsey Jolas and Laura Karpman.

#### **Michael Macy**

assistant professor of sociology, presented papers on "Class Identity and Orientation: Alienation, Interests and Ideology at Work" at the Eastern Sociological Society meeting and on "Classes of Positions and Classes of People" at SUNY-Buffalo.

#### **David Marc**

assistant professor of cinematography, received a grant from the Massachusetts Council on the Arts to conduct research on modes of comic expression in the mass media. The paper produced under this grant will be published in the *Boston Review* as part of its "Boston critics" series.

#### **Danielle Marx-Scouras**

assistant professor of Romance and comparative literature, chaired a session and presented papers on Francophone literary theory and

criticism at the annual Modern Language Association and African Literature Association Meetings. She published several articles: "The Poetics of Maghrebine Illegitimacy" in *L'Esprit Createur*, "Reconciling Language and History in Maghrebine Literary Criticism" in *The Maghreb Review*, on the politics of literature in post-war Italy in *The Minnesota Review* and on Moroccan Francophone literature in *Revue Celfan Review*.

#### **Christopher Miller**

professor of biochemistry, won the K. S. Cole Award in membrane biophysics.

#### **Robin Feuer Miller**

associate professor of Russian, received a grant from the American Council of Learned Societies to travel to the International Dostoevsky Symposium in Nottingham, England, where she presented a paper on Dickens and Dostoevsky. She recently wrote the introduction for and edited *Critical Essays on Dostoevsky*, which surveys the critical response to Dostoevsky.

#### **Ruth S. Morgenthau**

Adlai E. Stevenson Professor of International Politics, was appointed to the Board of Trustees of Barnard College and the Jewish World Service.

#### **Alfred Nisonoff**

professor of biology and Rosenstiel Basic Medical Sciences Research Center, received a MERIT Award from the National Institutes of Health, recognizing his superior research competence and productivity.

Wellington W. Nyangoni professor of African and Afro-American studies, was named vice chairman of the Committee on Technology and Development, Republic of Zimbabwe.

#### **Takashi Odagaki**

assistant professor of physics, delivered seven seminars at various institutions in Japan, including Kyoto University and the University of Tokyo. He also presented two papers at the 16th IUPAP international conference on Thermodynamics and Statistical Mechanics.

#### **Susan Okin**

associate professor of politics, received a Rockefeller Foundation Grant for 1986-87.

#### **Jessie Ann Owens**

associate professor of music, read a paper on mode in the madrigals of Cipriano de Rore at the 14th International Conference on Medieval and Renaissance Music in London; she received a travel grant from the American Council of Learned Societies to attend the conference.

#### **Gila Ramras-Rauch**

visiting associate professor of Hebrew literature, wrote an article on "Modern Hebrew Verse," which was published in *World Literature Today*.

#### **Benjamin Ravid**

Jennie and Mayer Weisman Associate Professor of Jewish History, was named a Fellow for the Institute for Advanced Studies, Hebrew University.

#### **Joseph Reimer**

assistant professor in the Hornstein Program in Jewish Communal Service; Bernard Reisman, professor of American Jewish communal studies and director of the Hornstein program; and Gerald Showstack, lecturer with rank of assistant professor in the Hornstein program,

led a discussion on the future of North American Jewry as part of a visit to Brandeis by 50 members of the United Jewish Appeal Women's Division of Toronto.

Rhonda Rider cellist in the Lydian String Quartet in residence at Brandeis, was awarded first-place honors for her performance at the 1986 Strings and Classical Guitar Competition in Augusta, Georgia. In addition to winning the \$1500 prize, Rider will be a featured soloist with the symphony in the 1986-87 concert season.

Silvan S. Schweber professor of physics and the Richard Koret Professor of the History of Ideas, presented the fourth of six History of Science Lectures at the Marine Biological Laboratory in Woods Hole, MA. Schweber spoke on "Charles Darwin and John Herschel: A Study in Parallel Lives."

Bill Shipman Brandeis fencing coach and lecturer in physical education, served as one of eight coaches selected for the U.S. Olympic Festival. The festival, held in Houston, is an "American Olympics" type event, featuring the nation's best athletes in all Olympic and Pan American sports.

Caldwell Titcomb professor of music, coedited *Varieties of Black Experience at Harvard: An Anthology*, published by Harvard's Department of Afro-American Studies. He also contributed an essay, "The Black Presence at Harvard," to *350 Years: Historical Notes on Harvard*, published in conjunction with Harvard's anniversary celebration.

Alice Webber visiting lecturer of Classical and Oriental Studies, presented a paper, "The Hero Tells His Name: Formula and Variation in the Phaeacian Episode of the *Odyssey*," at the annual American Philological Association convention.

Donald Worster Jack E. Meyerhoff Professor of American Environmental Studies, gave the keynote luncheon address before the Pacific Coast Branch, American Historical Association, Honolulu, the title of which was "True West: Interpreting the Region." The address has been accepted for publication in the April 1987 issue of the *Western Historical Quarterly*.

Kurt H. Wolff professor of social relations emeritus, contributed to *Orwell 1984. Myths and Realities*; published "Responsibility and Freedom in the School" in *Schools and Meaning*, edited by David E. Purpel and H. Svi Shapiro; and published 'Nineteen-Eighty-Four' and 'Surrender-and-Catch'" in *And He Loved Big Brother*, edited by Shlomo Giora Shoham and Francis Rosenstiel. He wrote the foreword to *The Status of Everyday Life* by Fiona Mackie; contributed the article "Art Now?" to *Kairos*; and "A Sociological Approach to the History of Sociology" to the *Journal of the History of the Behavioral Sciences*. He participated in a conference on Georg Simmel at the University of Bielefeld, then discussed a possible Brandeis-Wuppertal student exchange program at the

University of Wuppertal, where he also presented a paper, "The Personal History of an Emigrant," and spoke about Hans Schiebelhuth and Karl Wolfskehl at the Saalbau gallery in Darmstadt.

David Wong associate professor of philosophy, received a fellowship from the American Council of Learned Societies to study "Moral Commitment in an Age of Pluralism." He was one of 67 scholars selected to receive the awards from nearly 850 applicants from this country and abroad.

Irving Kenneth Zola professor of sociology, received a Certificate of Recognition for Sociological Practice (Sociology of Health) from the Sociological Practice Association and a consortium of other national and state sociological associations during its Celebration of Practice ceremony held at the 1986 American Sociology Association meetings. He was an expert witness at the Civil Rights hearings on disability in Washington, DC, and presented a paper at the Hastings Center Ethics Issues and Chronic Illness meeting in Los Angeles. He was also a panelist at the "Coping with Post-Polio" meeting and spoke at the American Congress of Rehabilitation Medicine Annual Meeting in Baltimore, MD, and in Quebec City, Canada. He presented "Any Distinguishing Features: Portrayal of Disability in the Crime/Mystery Genre" at a Boston University Sociology colloquium and at a meeting of the Boston

Area Medical Sociology meeting and was keynote speaker at the Rochester Center for Independent Living annual banquet.

## Obituaries

Howard Bay professor of theater arts emeritus and an award-winning stage designer who created sets for Broadway, movies and television, died at his New York home on November 21, 1986. He had taught at Brandeis for 14 years, serving as chairman of the theater arts department and retiring in 1982. Bay was called the dean of American designers by many in the field. His creations appeared in more than 170 Broadway productions and he had won two Tony Awards, two Donaldson Awards, a Drama Critics' Award and a Guggenheim Fellowship. He is survived by his son Timothy and daughter Ellen.

Andrée Collard associate professor of Spanish, died September 23, 1986, after a long illness from cancer. She joined the department of Romance and comparative literature in 1962, after earning her doctorate in Spanish from Harvard. She was recognized as a leading authority on the Spanish Baroque poet Gongora, and taught the University's first course in literature and women, called "The Portrayal of Women in Literature." Collard had a loyal student following, and was deeply concerned with causes such as Greenpeace and the prevention of cruelty to animals.

## Profile

### Joyce Kalma Chopra '57

It's not easy to catch up with Joyce Kalma Chopra '57. If she's not in Toronto immersed in several intensive days of media interviews, she's likely to be attending a ceremony honoring filmmaker Federico Fellini, in seclusion at her home in Connecticut hard at work on her next project or visiting her 15-year-old daughter at boarding school in Massachusetts. In fact, film and 15-year-olds have a lot to do with Chopra's whirlwind schedule and blossoming popularity.

In March of last year, Chopra directed her first dramatic film, *Smooth Talk*, which opened to critical acclaim and was the recipient of the Grand Prize at the U.S. Film Festival. There have been dozens of films about an adolescent boy's sexual awakening, but *Smooth Talk* is the first serious look at that subject from the point of view of a young girl.

And it's the ambiguity of the principal character, Connie (played by Laura Dern), that makes it so realistic, poignant and mesmerizing. Connie and her girlfriends spend their summer cruising the local mall, in the orchard and lake country of northern California, daring each other to flirt with boys who are doing their own cruising. The whole ritual rings true and is punctuated with girlish laughter and, alternately, screams of delight and embarrassment. It's clearly a heady experience for these girls on the brink of becoming young women.

Connie succeeds in attracting the attention of Arnold Friend (Treat Williams), older than the boys who frequent the mall and other hangouts looking for girls seeking adventure, and obviously more experienced. Arnold becomes the vehicle of Connie's initiation in the final scenes of the movie where he engages in his own sort of smooth talk. Connie is both frightened and intrigued, alternately retreating from and accepting the inevitability of her fate.



Both Chopra and screenwriter Tom Cole, who is also Chopra's husband, have been praised for their attention to detail and fine ear for teenage talk. The author of the short story on which the film is based, Joyce Carol Oates (whom Chopra has never met), has also praised the director for her work on *Smooth Talk*. In an interview with *The New York Times*, Oates said, "In adapting a narrative so spare and thematically foreshortened as 'Where Are You Going, Where Have You Been?' film director Joyce Chopra and screenwriter Tom Cole were required to do a good deal of filling in, expanding and inventing. Connie's story becomes lavishly, and lovingly, textured." The novelist and short story writer goes on to say that "it is startling to see fictitious characters inhabiting, with such seeming aplomb, roles that until now seemed private."

Chopra contends that an obsession with film is in part responsible for her recent success, but that particular commitment hasn't always been there. When she entered Brandeis as a freshman in 1953, she expected to major in biology. But her focus soon shifted to literature, which had sustained her throughout her years growing up in Brooklyn. Acting, too, had been a large part of her life, both in high school and at Brandeis, where she also directed plays.

In retrospect, Chopra credits two of her Brandeis professors with having influenced her significantly. In a telephone interview from her home in Connecticut, she spoke of a "persuasive" French teacher and poet, Claude Vigée, who encouraged her to study in Paris during a junior year abroad. While she managed to keep up with her required courses and also get good grades while there, her real education was at the Cinémathèque Française, which boasts of a vast film library, and which Chopra visited nightly. "I was like Connie, full of dreams, wanting something wonderful to happen to me." But it didn't, at least not immediately.

After the gaiety and excitement of Paris, the prospect of one more year in Waltham wasn't especially thrilling, but "my English teacher at that time, J. V. Cunningham, was the saving grace." Chopra remembers him as someone with a "rigorous mind" whose course helped keep her active and fulfilled while she awaited graduation.

With a degree in comparative literature and no typing skills (and a determination to prove she didn't need them), Chopra, along with classmate Paula Kelley (Souza), was struck by the "whimsical idea of starting a business." The business was Club 47, a Harvard Square coffeehouse that was a regular stop for the emerging stars and rediscovered artists in the folk and blues revival of the 1960s.

Despite the success of Club 47, Chopra felt the pull of New York City. There she "stumbled by luck into documentary film, earning \$50 a week as an apprentice" to Richard Leacock, Don Pennebaker and others famed for their invention and use of cinema *vérité*, a type of filmmaking that stresses unbiased realism. Before long she was editing their films and then making her own. About this time she was introduced to her future husband when she needed someone to write a screen play for a theatrical film she hoped to direct.

One of those films, *Joyce at 34*, was an autobiographical, independent effort that both shaped and reflected the women's movement during the 1970s. Today the film would be considered almost ordinary, but in 1973, it was not. Even though it employed the techniques of cinema *vérité*, which were then in vogue, it focused on the conflicts associated with working and mothering, something very personal, rather than the usual politics or sports. Chopra went on to produce and direct other award-winning documentaries on such things as contemporary teenage culture and community health care in Nigeria.

*Smooth Talk* catapults her into another arena — dramatic film. She is now at work on two more projects, again in collaboration with Tom Cole. The first, she says, is a romantic comedy to go into production next winter or spring and the other is a more serious political story that takes place in the late 1960s.

by Ellen Keir

## Profile

### Eli Michael Wilner '76

Eli Wilner '76 has made period frames fashionable again. A "pioneer of the period frame revival," as he has been called, Wilner has spearheaded a recent explosion of interest in authentic 18th-, 19th- and early 20th-century picture frames.

Prior to the late 1970s, few people regarded period frames as beautiful remnants of a bygone era. It was more common to view them as raw materials than as finished products. As Wilner says, "it was like finding an original Monet or Raphael tucked away somewhere and scraping off the paint to save the canvas."

Ever since his graduation from Brandeis, and especially since receiving his master's from Hunter College in New York, Wilner has been trying to revive public awareness and appreciation for these elegant, often elaborate works of art. His efforts have paid off. After two years of building a period frame collection worth more than two million dollars, the 30-year-old alumnus is suddenly finding that prices are skyrocketing as sources for originals are rapidly drying up.

Wilner's work also has won him much recognition both inside and outside the art world. He's made several television appearances (ABC's *The Morning Show*, *The Regis Philbin Show*), has been featured in numerous magazines (*New York Magazine*, *Avenue*, *House & Gardens*, *House Beautiful*, *Architectural Digest*'s newsletter and elsewhere) and has assumed a position of prominence in the New York City arts and antiques world. His clients include prominent businessmen and celebrities such as Neil Simon, Mikhail Baryshnikov, Candice Bergen, Andy Warhol and Mrs. William Randolph Hearst. The prestigious Metropolitan Club in New York City and Murjani, the international designer clothing maker, periodically seek Wilner's expertise, as do many of New York's highly respected collectors and galleries, such as William Doyle and Berry-Hill.

Wilner says, however, his ultimate goal is neither fame nor fortune. "I'd really like to elevate the study and practice of framemaking to the level of other branches of the fine arts," he said. "It deserves to be a field in its own right."



Browsing through the nearly 1,000 period frames at the Eli Wilner & Company gallery at 1525 York Avenue in Manhattan, it's easy to see how these often overlooked works could be considered inspired art relics. With many done in high relief and elaborate patterning — borrowing moods, themes and styles from various epochs in art, furniture and architecture — these rich creations transcend the work of a simple craft. "At one time, frames were more expensive than the art that went inside them," Wilner said. "But today, people often look at a painting and don't even notice the frame, at least not consciously."

Given Wilner's background, his artistically-oriented family upbringing and his creative personality, it is not surprising to find him at the head of the period frame revival. Eli Michael Wilner was born in Israel just before the Arab-Israeli clash of 1956. Like many European Jews seeking refuge, his parents seemed unable to escape war as they fled to a battle-ridden Palestine from Poland during the Holocaust. Behind them, the Wilners were leaving a long history of Eastern European Jewish tradition that stretched back to Lithuanian roots many centuries ago. Wilner likes to cite his direct father-to-son link to the legendary Gaon, or genius, of Vilna as an example of his proud heritage. During the mid-1700s, Vilna — the capital of Lithuania and the city from which the family got its name — was indeed home to the eminent Judaic scholar who led the Jewish community and gained world-wide recognition as one of the most influential Jewish thinkers of all time.

One of Wilner's more recent ancestors, his great uncle Michael Zagayski, also added prominence to the Wilner history. Combining the family's long-time interests in Judaism and culture, Zagayski built an impressive reputation — first in Poland and later

in the United States — as a prominent collector of Judaica. He also had a significant collection of period frames from all over Europe. When Wilner's family moved to America in 1962, Zagayski joined them and provided Eli with his first close-up look at art as a way of life.

"I was literally surrounded by art all my life," Wilner recalls. "My whole family was supportive, because every one of us had a strong interest in art." Probably more than anyone, though, Zagayski shaped Wilner's artistic interests and sowed the seeds of his current passion for period frames. As a young boy, Wilner watched as his great uncle frequently traveled to Europe, collecting beautiful period frames and having them cut down by hand to fit his collection. Wilner — himself a painter — explained how he has always cherished one particular frame Zagayski cut down to fit the first painting the boy ever did, at the age of nine.

Growing up in Fort Lee, New Jersey, Wilner attended the Art Students League in New York and took classes at the Metropolitan Museum of Art. At 12, his family moved to West Palm Beach, Florida, and he began studying with various painters there and taking classes at the Norton Museum of Art. Later Wilner studied painting with Mitchell Siporin and Paul Brown at Brandeis, completing an honors thesis and earning his bachelor's by the time he was 19.



By now his education had provided him with enough of a basis to study the classics, and upon graduating, Wilner embarked on his first tour of Europe's extensive collection of originals. He returned to New York that September and began graduate work at Hunter College, where his "feeling for color, shape and form really began to solidify." He also learned art restoration and in 1977 served as apprentice to the renowned painting conservator Gustav Berger.

The next year Wilner — not yet 22 — was made director of services at the prestigious Shepherd Gallery and it was there that his interest in period frames began to blossom. As director, Wilner transformed the gallery's somewhat neglected collection of 18th-, 19th- and 20th-century frames into an important department. Sensing a strong public desire for a period frame revival, Wilner began roaming the European and American countryside in 1982, buying up scores of beautiful — although often undervalued — frames. Since then, he has purchased roughly 2,000 frames, but is now encountering a scarcity in the supply.

"It would be impossible for anyone to repeat today what I accomplished during those years," Wilner said. In 1983, Wilner opened a business in his fifth floor walk-up studio on the East Side. Within two years, Eli Wilner & Company had established an elegant gallery on York Avenue between 80th and 81st streets — a distinctive area just a few blocks from the well-known Sotheby's auction house. The size and prestige of his clientele grew rapidly, keeping pace with his ever-improving collection. At the same time, word-of-mouth and public recognition in the press and on television strengthened his already respectable reputation as a leading preserver and purveyor of authentic period frames.

Today, Wilner's inventory includes examples from the 17th, 18th, 19th and 20th centuries and spans many regions and artistic eras. According to Wilner, though, it is his collection of 19th- and early 20th-century American frames that is particularly unique. On his walls hang numerous originals by American framemakers like Charles Prendergast, from the turn of the century and earlier. Many are signed, dated and numbered, much in the way paintings, drawings and sculptures are often so marked.

As people increasingly begin to appreciate period frames, Wilner's collection and his own personal expertise are becoming extremely precious. Currently, there are no framers who produce unique, original handmade frames in the way the old framemakers did. Most people today go to the large frame factories or "repro" houses, where as many as 15,000 frames may be mass produced each year. But Wilner says his company — possibly the only one of its kind in the country — is now starting to provide original and unique designs, "custom tailored" for each client and project.

Another unique aspect of Wilner's gallery is the personal attention each client receives. People are encouraged to ask questions, to tour the place as they would a museum. (Wilner says he is willing to provide special tours for Brandeis-affiliated groups).

When a client is interested in purchasing a frame, Wilner takes care to learn as much as possible about how the frame will be used. He advises clients on the most suitable locations and how best to hang a piece of art. His company also provides a special service to perform the entire picture-hanging task. Finally, the company can cut down frames that are too large for a particular mirror or art work.

"No longer do people strip down or throw away antique frames they find at flea markets or stashed away in their grandmother's trunk. Even if a frame appears too large for a particular mirror or piece of art, people are coming to us to have it cut down or restored. They're really starting to appreciate the beauty of period frames."

by Adam Brodsky '79

*Adam Brodsky is a free-lance writer currently working as a writer/editor/speechwriter at the New York Department of City Planning. He has also worked as a reporter for the News-Tribune in Waltham, Massachusetts, and for a Gannett daily in New Jersey.*

'53

**Herb Gross** received the Outstanding Educator Award from the Association of Community College Trustees. It is an annual national award and perhaps the single greatest honor a community college professor can receive. Herb is professor of mathematics at Bunker Hill Community College as well as a senior lecturer at MIT and Boston University, adjunct professor at Bentley College and chief educational consultant for Control System Engineering. Herb hopes that his award "reflects credit on Brandeis" for inspiring his interest and success in education.

'57

**Moriel Schlesinger Daniels** is a fifth-grade teacher at Hastings-on-Hudson. With a grant from the New York State Alliance for Arts in Education, she is designing a program to incorporate dance into her class curriculum. Moriel also plays the viola with the Philharmonic Orchestra of Westchester.

'59

**Michael Meltzer** is the editor of the Manhattan School of Music's National Alumni Newsletter and is a sales representative for Steinway and Sons in New York City.

**Joel Rodney** began his first year in the newly created position of provost of Rockford College in Rockford, IL.

'60

**Eleonore Kessler Cohen** graduated from Rutgers Law School and was admitted to the bar in December 1985. She is currently practicing with the law firm of Greenberg, Margolis, Ziegler, Schwartz, Dratch & Fishman in Roseland, NJ. She specializes in the practice of real estate and matrimonial law.

**David Matz** is professor of law and director of the Law Center at the University of Massachusetts-Boston. There he has been acting dean of the College of Public and Community Service and is now director of the Graduate Program in Dispute Resolution. He is also president of the Mediation Group, a private mediation firm specializing in commercial, community and family disputes.

**Lee Snider** has been appointed photo advisor for *France Today*, a magazine published by the Journal of Français d'Amérique. The Main Street Press has just published his first photo calendar entitled "Dream Castles," which is a 1987 calendar featuring 12 European castles he photographed during his annual trips through Europe. Lee's photography was exhibited at New York's Cathedral of St. John the Divine from August to September 1986.



'63

**Peter Elkin** has been appointed senior vice president of the Residential Conversion Development and Consulting Division of



Douglas Elliman-Gibbons & Ives, Inc., the leading Manhattan residential real estate firm. Prior to his appointment, Peter established a New York-headquartered real estate brokerage and consulting firm which specialized in residential conversion and development. He also is a member of the Legislative Committee of the Real Estate Board of New York and serves on the Real Estate Roundtable of New York University's Real Estate Institute.

**Evan Stark** spends most of his time with his four children, ranging in age from 15 months to 15 years. He also teaches health care courses and sociology at Rutgers, maintains a small clinical practice for men and works with his wife in support of battered women.

'64

**Paul L. Goldstein** was named to the Stella W. and Ira S. Lillick Professorship at Stanford Law School. He has been a full professor at Stanford Law School since 1975, and he was twice awarded the school's John Bingham Hurlbut Award for Excellence in Teaching. Paul, an expert in copyright and intellectual property law, is currently chairman of an advisory panel for the Office of Technology Assessment of the U.S. Congress.

**Allan Pepper** was selected as the recipient of the Henry Jones Lodge and Golda Meir Chapter 1986 B'nai B'rith Youth Services Award. Allan has been an active member of B'nai B'rith for several years, serving as president of the Henry Jones Lodge and member of the District No. 1 B'nai B'rith Board of Governors. He also is a member of the Brandeis University Board of Trustees, and has served on the Alumni Association Executive Committee and as the national chairman of the University's Alumni Fund. A member of the American Bar Association, Allan became a partner of the prestigious New York City law firm of Kaye, Scholer, Fierman, Hays & Handler in 1975.

'65

"Mike" **Shuffman Faust** is now engaged in the general practice of law with an office in Larchmont, NY.

'66

**Joel Perlmutter**, the first psychologist to be granted staff privileges at the Day Kimball Hospital in Putnam, CT, spoke about "Families and Patients: Adjusting to an Altered Body Image" at the Quinebaug Valley Chapter of the United Ostomy Association.

'67

**Thomas Abrams** is practicing law with the New York City office of the firm of Jones, Day, Reavis and Pogue.

**Susan Solender Bailis** was named executive vice president of ADS Management, Inc., a health care company based in Lawrence, MA. Susan, a trained social worker, was previously associate director at New England Medical Center, as well as president of the National Association of Social Workers (NASW).

**Carole Joffe**, a professor of social work and social research at Bryn Mawr College, is the author of a new book entitled *The Regulation of Sexuality: Experiences of Family Planning Workers*, published by Temple University Press. It is the first book-length treatment of current controversies over family planning and abortion and is written from the perspective of those who are directly involved in the delivery of these services.

'68

**Jacqueline Neuhaus Bradley** is a professional actress in television, commercials, soap operas and theater in New York City and Los Angeles. She has appeared in several soap operas, including *The Guiding Light* and *The Edge of Night* and movies including *The Front*, *An Unmarried Woman* and *Splash*. Jacqui was elected to the National Board of Directors of the American Federation of Television and Radio Artists (AFTRA) and has served for six years as a national board member and recording secretary of the Screen Actors Guild (SAG), a group with which she has been affiliated for more than 10 years. She also is the recording secretary of the New York branch of SAG. Jacqui has recently been elected by the SAG National Board as a trustee of the John Dales Scholarship Fund, becoming the only female trustee now serving in New York.

**Ronald Kronish** will take a one-year leave of absence from his educational work in Israel to assume the position of executive director of the Office of the Chairman of the Board of Governors of the Jewish Agency for Israel, in Baltimore.

**Susan Selvern Sandler** and her husband Carl announced the birth of their third child Deborah Ann on April 30, 1986.

**Susan C. Shulman** married Stephen H. Polit in October 1984. She is a clinical social worker at Harvard University Health Services and maintains a private practice, while working on a dissertation about mothers and daughters for a Ph.D. at South College School for Social Work. Her husband is an advanced development manager in artificial intelligence at Digital Equipment Co. They live in Arlington, MA.

**Marcia Green Weinberger** is support services manager of the Electronic Publishing Center, a division of Xerox Corporation in El Segundo, CA.

'69

**Kristin Robie Aronson**, who is development editor at Gower Medical Publishing, is at work on *Diseases of the Year* and *Pediatric Orthopedics* for publication in 1987. Currently she is also developing a book on sports medicine and a teaching video on therapeutic endoscopy. In January she begins premed courses at Columbia University.

**Ellin Kaufman Heilman** has been appointed school psychologist and consultant for the Pre-Kindergarten Program at Mamaroneck, NY, Public Schools.

**Ruth Nass** and **Theodore Gross** '70 celebrated the birth of their first child Nora Miriam Nass Gross on June 24, 1986. Ruth is a pediatric neurologist at New York Hospital-Cornell Medical Center, and Teddy is a playwright.

**Jane Paley Price** and **Laurence Price** '67 announced the birth of their son Brian Anthony on January 23, 1986.

**Jo Ann Wexler** was married to Robert G. Adler, a psychologist and soon-to-be published author, in Santa Rosa, CA, in May 1986. Jo is personnel director for the City of Santa Rosa. She met her husband through classmate **Milt Harris**, Bob's friend and colleague.

'70

**Loretta T. Attardo** and her husband Ralph J. Rotman welcomed their second child Catherine Bess in January 1986. Loretta continues to practice as an attorney in the legal department of the New England Telephone Company.

**Ada Demb** has moved to Geneva, Switzerland, to take a faculty position at the International Management Institute. She had been assistant director for research at the College of Tropical Agriculture and Human Resources at the University of Hawaii since 1981.

**Mitchell S. Pressman** was promoted to regional partner for Hyatt Legal Services in Baltimore. He is responsible for the operations of five Hyatt Legal Services offices in the Baltimore area.

**Daniel Prober** spent fall semester of 1985 in the Department of Physics at Tel Aviv University in Israel on a Fulbright Fellowship. He currently holds the position of professor of applied physics at Yale University. He also serves on the executive board and computer committee of Ezra Academy, the local Solomon Schechter Day School.

**Jon Quint** and his wife Ellen celebrated the birth of their second son Dov Eliezer on July 6, 1986.

**Stephen Schultz**, an attorney and the first assistant inspector general in Massachusetts, was one of three finalists for Connecticut's new position of inspector general. Stephen holds a law degree from Yale University.

'71

**Nina Koocher** married Bernie Elbaum in a ceremony at Brandeis in June 1986. The couple now has moved to Santa Cruz, CA.

**Susan Eisenberg Panoff** was appointed account executive of public relations at Susan Gilbert & Co., Inc., in Coral Gables,



FL. She was previously director of marketing and public relations for Mayfair Shops and had held the position of director of public relations for the Grand Bay Hotel. Susan is the South Florida chairperson of the Brandeis Alumni Admissions Council, serves on the board of directors of the Coconut Grove Arts Festival and has been on the United Jewish Appeal's National Young Women's Leadership Cabinet.

'72

**Marc Henry Aronson** is currently enrolled in the Ph.D. program in history at NYU, while continuing his work as a managing editor at Facts on File Publications. He also is still at work on his novel and poems.

**Nancy Kaufman**, assistant secretary for Social and Mental Health Services, received a special award from the Massachusetts Chapter of the National Association of Social Workers for "Greatest Contribution to Social Policy and Change."

'73

**Jay Berkovitz** is assistant professor in the Department of Judaic Studies at the University of Massachusetts-Amherst. He was coordinator of a three-part series concerning the divergent customs and attitudes of the Sephardic and Ashkenazic groups sponsored by the Adult Education division of Congregation Kodimoh in Springfield, MA. Jay is author of a work in progress, "Jews and Frenchmen: The Shaping of Jewish Identity in the 19th Century."

**Lisa Dinhofer** is a New York artist whose paintings were on exhibit at the Lyman Allyn Museum in New London, CT, last summer. Lisa concentrates on color and composition in her paintings, and she has exhibited her works in group and solo shows in Connecticut, New York, Philadelphia, Wisconsin and Iowa.

**Robert V. Hoffman** was promoted to manager in the tax department of the New York office of Peat Marwick, the international public accounting firm.

**Barbara Wolff Watters** and her husband Ralph announced the arrival of twin girls, Rebecca Zara and Rachel Esther, on May 23, 1986.

'74

**Joel Fiedler** is assistant professor in the Department of Pediatric Allergy, Immunology and Rheumatology at New York Medical College.

'75

**Eric B. Brenman** and his wife Sandra Minsky announced the birth of their daughter Stephanie on September 8, 1986. Eric is senior vice president and general counsel at First Investment Companies, Inc., in Boston. He also volunteers as the treasurer of the Jewish Community Center of Greater Boston.

**Sandi Charton** and Thomas Collins were delighted to announce the birth of their son Gregory Martin on July 31, 1986. He is welcomed by his proud big sister Samantha, age three.

**Kim Geringer** and her husband Colin Dunn happily welcome their new son Adam born on April 25, 1986. He joins a four-year-old sister Rachel.

**Marc K. Hellerstein**, a research associate at the Human Nutrition Center on Aging at Tufts University, was awarded a grant by the Diabetes Research & Education Foundation for research into impaired blood sugar metabolism in Type II diabetes.

**Lawrence Tesser** opened his dental practice limited to periodontics on the west side of Manhattan. He married Diane Sobel, a dental hygienist, in June 1985.

'76

**Michael Braunstein** and his wife Deborah are pleased to announce the birth of daughter Rebecca Daliah who joins her brother Marc Zachary, now two years old. Michael has started a medical practice in gastroenterology on Long Island.

**Judy Gallant** and her husband Stan Stern were delighted to announce the birth of their son Joshua Gallant Stern on March 5, 1986.

**Richard J. Novick** has successfully completed the Canadian and American Fellowship Examinations in surgery. After his final year of residency in cardiovascular-thoracic surgery in Montreal, he will move to Stanford, CA, in July 1987 to undertake additional training in heart and heart-lung transplantation.

**David Perlin** and Amy Sugarman Perlin were proud to announce the birth of their son Joshua Charles on May 19, 1986.

**Sanford F. Remz** joined the Boston-based law firm of Widett, Slater & Goldman, P.C., as a senior associate in September. He had previously served as an associate at Weil, Gotshal, & Manges in New York since 1979. He is a member of the American Bar Association Litigation Section, and his practice focuses on civil and securities litigation.

**Brian Rogol** and **Rhonna Weber Rogol** were happy to announce the arrival of their third child Dane Oscar on August 30, 1986. Alissa and Joshua, ages five and three, welcome their new little brother.

**David Yoffie**, an expert on the political economy of international trade, has been appointed associate professor at Harvard Business School. His current research examines U.S. and Japanese trade policies and corporate political strategies designed to gain government support in international competition. He is the author of numerous scholarly and practitioner-oriented articles. A recent paper of his, "Protecting World Markets: The United States and Japan in World Trade," will appear in a book entitled *America versus Japan*, published by the Harvard Business School Press.

'77

**Karen Cmar** graduated with distinction from the Harvard Business School in June 1986 and works for McKursey & Co. in New York City.

**David M. Diamond** is production manager for the James River Corporation in Norwalk, CT.

**Robin Edelstein** married Lee Milich in May 1986 at Temple Beth El in Cedarhurst, NY. Robin is a lawyer in the Miami office of the New York firm of Strook, Strook & Lavan. Her husband is a member of the Florida, New Jersey, New York and Washington, DC, bars and has his own practice in Miami.

**Daniel J. Fins** and **Deborah Liss Fins** announced the birth of their second son Eric Samuel on October 16, 1986. Eric joins his three-year-old brother Adam. Dan is now a CPA with the Worcester, MA, firm of Joseph B. Cohan Associates. Debbie is on a brief maternity leave from her job as assistant to the director of Jewish Family Services of Worcester.

**Joan Katz** was promoted to executive arts director of BEC Advertising, the in-house advertising agency of Beltone Electronics Corporation in Chicago, IL. She now supervises the entire art department and



graphic production center and is responsible for the visual look of all Beltone advertising and promotion. Joan has received two Tempo Awards from the Chicago Association of Direct Marketing and an Echo Award from the Direct Marketing Association.

**Ruth Seidenfeld Katz** and her husband Robert announced the birth of Adina Michelle on May 30, 1986.

**Randall S. Rich** and his wife Debra Lawner Rich announced the birth of their son Adam Lawner Rich on December 17, 1985. Randy is an associate with the law firm of Bracewell & Patterson in Washington, DC. He also is serving as chairman of the class of 1977 10-year reunion and as president of the Washington, DC, chapter of the Brandeis University Alumni Association.

'78

**Laura Garrett Chabrow** and her husband Eric joyfully announced the birth of their daughter Rebecca Faye on July 23, 1986.

**Davida Charney** joined the Pennsylvania State University Department of English this fall. She takes the position of assistant professor and teaches business technical writing.

**Elyse M. Goldstein** has become the new rabbi at Temple Beth David in Canton, MA. She has the distinction of being the first female rabbi in the South Shore area. Elyse and her husband Baruch now reside in Randolph, MA.

**Frederic "Rudy" Hirsch** and **Karen Weiss Hirsch '80** were delighted to announce the birth of their son Matthew Joseph on September 3, 1986. Ric is an attorney at the Motion Picture Association, and Karen is an in-house counsel for a real estate development company.

**Robin Kovat** and **Jeff Keller** happily announce their marriage in June 1986. Jeff is director of student activities at Pratt Institute and Robin is a free-lance writer. They make their home in Brooklyn, NY.

**Amitai Rudavsky** was accepted as a doctoral student in the Melton Program of the Hebrew University of Jerusalem. After completing an Ed.M. degree from Harvard University, he served as assistant principal and acting headmaster at the Hillel Day School in Detroit, where **Robert Abramson '63** serves as the headmaster and is currently on sabbatical.

**Neil Schwartz** received his M.B.A. from Columbia University and is now an account executive at ASI Market Research, which is mainly involved in the testing of television commercials. Neil married Janice Segal, a social worker with Los Angeles County Adoptions, in December 1985. The couple expects a baby in February.

'79

**Leonard Bard** and **Amy Greenberg Bard** are pleased to announce the arrival of their second son Alexander Matthew on September 23, 1986. Lenny is also the father of a new practice, Natick Psychological Associates, which he hopes will grow as rapidly as his son.

**Edward David** is pleased to announce the opening of his office for the general practice of law in West Orange, NJ.

**Ruth Goldberg** completed her doctorate in clinical psychology at Hofstra University. She passed the New York State licensing exam and is presently working at St. Joseph's School for the Deaf in New York City.

**Rena Gorlin's** book, *Codes of Professional Responsibility*, has been published by BNA Books. After receiving her law degree, Rena edited legal publications and is now an advertising copywriter in Washington, DC.

**Joshua J. Levin** was inducted into active membership of the American Association of Orthodontists at the 65th annual meeting of the Northeastern Society of Orthodontists in September 1986. He received his dental degree in 1983 from the University of Pennsylvania and his orthodontic degree in 1985 from New York University and is now in private practice in New York City.

**Lisa Beth Schneider** was named community editor of *Washington Jewish Week* last summer. Lisa, who has been a staff writer at the paper for the past four years, had formerly been assistant editor of the *Near Eastern Report*.

**Paul Sullivan** is currently an economist with Martin Marietta Energy Systems at the Oak Ridge National Laboratory in Oak Ridge TN. He recently submitted his dissertation, "Mutiny, Men, and Modernization: Technological Change and Choice in the Indian and Japanese Cotton Textiles Industries," for a Ph.D. in economics from Yale University.

'80

**Stephanie Elkind** married **Jay Freedman '78** in New York City in June 1986.

**Justin M. Hornstein** received his M.A. in computer science from Boston University in September 1985. He is currently a member of the technical staff of AT&T Bell Laboratories in Holmdel, NJ.

**Lisa Ann Kitinoja** participated in the International Horticultural Conference at the University of California-Davis. There she presented her paper, "Effects of Low Concentrations of Ethylene on Sweetpotatoes during Curing and Storage." Lisa received her M.S. in vegetable crops from University of California-Davis and was awarded the Foreign Language and African Studies Fellowship from the Center for African Studies at the University of Florida. She is now doing research for a Ph.D. in horticulture at the University of Florida's Institute of Food and Agricultural Science.

**Melissa Leventon** received her M.A. from Courtland Institute of Art at the University of London in 1984. She is now working as assistant curator in the costume department of the De Young Museum in San Francisco.

**Laura Spivack Siegel**, a buyer for Hecht's, Washington's largest department store, celebrated her first wedding anniversary in March. Her husband Gary Siegel is an attorney in Washington, DC. The couple resides in Potomac, MD.

**Daniel W. Stachel** is an analyst in the New Business Development Group in the investment firm of Fidelity Management & Research Corp. in Boston, MA.

**Janet Strassman** received her M.S.W. from Smith College in 1985 and is currently supervising a residential program for mentally ill adults in Rockville, MD. Last spring she presented a paper at a family therapy conference at the University of Massachusetts that dealt with the views of therapists on the process of change in psychotherapy.

'81

**Pamela Siegel Berk** and her husband Kenneth celebrated the birth of their son Brian Joshua on May 1, 1986.

**Stephanie Clayman** appeared in *Hard Times*, Stephen Jeffreys' stage adaptation of Charles Dickens' novel, in the opening production of the Gloucester State Company's seventh summer season. She studied acting at Herbert Berghoff Studio in New York City and has performed in numerous theater and television productions.

**Diane Solomon Litt** and her husband Jeremy are proud to welcome their new daughter Avital Yehudit into their home.

**Arthur Mallock** received his D.V.M. degree from the University of Florida College of Veterinary Medicine in June 1986. He is currently in private practice in Stoughton, MA.

**Jeff Menkin**, deputy attorney general with the New Jersey Division of Criminal Justice, argued before the New Jersey Supreme Court on behalf of the attorney general of New Jersey on September 22, 1986. Jeff received his J.D. from Rutgers Law School in May 1984 and has been with the attorney general's office since January 1985. This was his first appearance before the state's highest court.

**Barry Moltz** continues to work with the marketing division of the IBM Corporation in Chicago after completing his M.B.A. through the evening program at Northwestern University. Barry also manages an avant-garde theatre company on the north side.

'82

**Randolph B. Deger** graduated from Mt. Sinai School of Medicine in May 1986 where he was elected a member of the medical honor society. He is currently a resident at the Hospital of the University of Pennsylvania in obstetrics/gynecology.

**David B. Marcu** is the director of administrative services for Jerusalem Elwyn Institutes. He was married to Rona Solomon of Vancouver in August 1985. They live in the Jerusalem neighborhood of Armon Hanatziv.

**Ann P. Schleifer** has become an admitted attorney in New York State. Her new name is **Ann P. Levin** by virtue of her marriage to Gary B. Levin. She is transferring from the law firm of Irving P. Seidman, P.C. to become corporate counsel at Towers Financial Services Organization in New York City.

**Sharon J. Silberman** received her J.D. degree from New England School of Law during the 1986 commencement exercises.

**Alan Solinsky** graduated from the University of Connecticut School of Medicine and is currently an intern at Hartford Hospital. He will continue as a resident in ophthalmology at Hahnemann University School of Medicine in Philadelphia, PA.

**Janet Helaine Spero** married Steven Kouroubacalis on September 6, 1986. Janet is employed by the United States Trust Company as a private banking officer.

**Melissa Spivak** married Michael Fox at Brandeis' Berlin Chapel in August. She received a promotion at the Education Development Center and is working on two projects dealing with the improvement of mathematics education. Her husband is a systems engineer at GTE and will complete his M.B.A. in 1987.

**Paul Underberg** and **Sharon Estreicher** were engaged this summer, six years after meeting on a Thursday night at the Stein. Their wedding is planned for January 3, 1987. Both Sharon and Paul attended the University of Pennsylvania Law School and now practice and live in Manhattan. Sharon is with the law firm of Reavis & McGrath, and Paul is with Morgan, Lewis & Bockius.

**Lori Lobel Underberger** received her J.D. degree from George Washington Law School in May 1985 and passed the bar in November 1985. In June she married Dr. Dan Underberger. The couple currently resides in Washington, DC, while Lori works as a tax attorney in Bethesda, MD.

'83

**Mark Feinberg** and **Debbie Schaeffer Feinberg** recently moved to Wichita Falls, TX, where Mark is a medical logistics officer for Sheppard Regional Hospital at Sheppard Air Force Base in Texas. Mark was commissioned as a lieutenant in the Air Force after receiving his M.B.A. from Georgetown University.

**Jodi Feldman** is engaged to **Heydon Traub**, and they plan to marry in July 1987.

**Mark D. Fischer** and **Marlene Kern** '85 will be married in August 1987. Mark is a law student at Boston University, and Marlene is a media relations specialist at Brigham and Women's Hospital. Mark will join the law firm of Nixon, Hargrave, Devans and Doyle in New York City next fall.

**Diane Ginzberg Frank** was appointed to the position of promotion director for *Travel & Leisure* magazine, moving from the position of merchandising manager for Playboy Enterprises, Inc. She previously has been affiliated with *Philadelphia Magazine* and *Tennis Magazine*.

**Risa A. Levine** graduated from Fordham University School of Law last May. Her article, "Tax Shelter as a Security: The Use of Tax Returns in a 10b-5 Action," appeared in *Fordham Urban Law Journal*. She is an associate at the New York City firm of Dreyer & Traub.

**Beth A. Levy** has graduated from Emory Law School.

**Clotilde Moynot** performed in Boris Vian's *Les Bâtisseurs d'Empire* and lives in Paris.

**Chihiro Mukai** and **Stuart Hersey** announced the birth of their son Ryan in January 1986.

**Daniel Renzella** and his wife Deborah celebrated the birth of a baby boy Ryan Daniel in August 1986. Daniel is a cost accountant at Neico Microwave Co. in Hopkinton, MA.

**Marcy Scheingold** received her M.S.W. from Boston University and is an assistant to the executive director of the South Shore Mental Health Center.

**Ellen Shagan** and **Ivan Basch** '82 were married on September 1, 1986.

**Scott Travers** book, *The Coin Collector's Survival Manual*, was cited as Book of the Year by the Numismatic Literary Guild. Scott's interest in "looking out for the coin-buying public" has resulted in his notoriety as the "Ralph Nader" for the coin consumer.

'84

**Adam Albin** entered Northwestern University Law School in the fall. He received his master of international affairs degree from Columbia University's School of International and Public Affairs, where he served as business manager of the *Journal of International Affairs*.

**Tony Buchsbaum** sold his first novel, *Total Eclipse*, to Doubleday & Co. this past summer. Tony was "discovered" at an ABA Convention in New Orleans, thanks to a chance meeting with the president of Doubleday. *Total Eclipse* is a powerful, fast-paced story of a troubled 18-year-old who fails in his attempt at suicide and "gets back into living" with the help of a local counseling group.

**Donna Davis** and **Steven Goliger** '83 were married in June and now live in Providence, RI. She is an actuarial analyst at Blue Cross/Blue Shield of Rhode Island, and he is a senior mortgage loan underwriter at Shawmut Bank of Boston.

**Robert Fleming** is pursuing a Ph.D. in clinical psychology at Emory University in Atlanta, GA. He is still running and also writes poetry, having had two poems published in national literary magazines last fall.

**Heidi Ganzfried** is engaged to marry **Lloyd Widom** in June 1987. Following the completion of her M.B.A. at New York University last June, Heidi entered the loan officer development program at National Westminster Bank USA. Lloyd is an equity analyst with Standard & Poor's Corporation.

**Steven Goldstein** graduated in June with a master of public policy degree from the John F. Kennedy School of Government at Harvard, where he served as editor-in-chief of the *Harvard Journal of Public Policy* from 1985 to 1986. He worked last summer for the Federal Bureau of Investigation in

Washington, and recently he chaired a Massachusetts State Democratic Commission on Youth. Steven is now attending Columbia Law School.

**Dina Grossman** and **Gary Markowitz** were married on June 22, 1986, in Scarsdale, NY. Dina is pursuing her Ph.D. in molecular biology in the Department of Genetics and Development at Columbia University, and Gary is a third-year medical student at Columbia University College of Physicians and Surgeons. They now reside in Manhattan.

**Kemlo E. MacKenzie** was married in June 1986 to **Shota Aki**. She is a technical writer for Digital Equipment Corp. in Nashua, NH.

**Jeanne Rousseau** entered the University of New England College of Osteopathic Medicine in Biddeford, ME.

**Howard Rubinstein** was awarded a Garden State Fellowship to pursue studies in psychology at Rutgers University.

**Heidi Smith** and **Martin Hyde** were married on September 7, 1986, and now reside in Newton Centre, MA.

**Penny Lee Vanderveer** married **Benton J. Davidson** on June 15, 1986. Both Penny and Ben are students at George Washington University Medical School in Washington, DC.

**Naomi Yadin** married **David Mendick** on September 13, 1986, in Rockville, MD. In attendance were **David Arons** '82, **Pam Cohen** '85, **Lori Glashofer** '84, **Yaron Ofek** '85, **Howard Rubinstein** '84, **Jennifer Schwartz** '84, **Jeffrey Shapiro** '84 and maid of honor and roommate for four years **Susan Goldberg** '84. Naomi and David met in Israel, where they now live.

'85

**Sharon Sue Kleinman** has been named assistant registrar at Chamberlayne Junior College in Boston, moving from assistant director of financial aid.

'86

**Cynthia Sherman** has joined the staff of the North Shore Jewish Community Center as youth director and physical education assistant.

## Grad

**Eve Adler** was promoted to full professor in the classics department of Middlebury College in Vermont.

**Oliver Chamberlain** became the first director of the newly established Center for the Performing and Visual Arts at the University of Lowell.

**David J. Eck** was appointed assistant professor of mathematics at Hobart and William Smith Colleges in Geneva, NY.

**Nancy Libby Fisher** is the part-time housing administrator for Barrington, RI. She is responsible for providing rehabilitation loans and grants for modest and low-income homeowners.

**David Fox**, a lecturer in the theater arts department at University of Massachusetts-Boston and an instructor of acting with the Boston Shakespeare Company, led a series of workshops in comedy acting and beginning Shakespeare at the Hudson Spotlighters community theater in Hudson, MA.

**Janice Gibeau** is the executive director of Franklin County Home Care Corp. in Greenfield, MA.

**Jerome S. Handler**, a professor of anthropology at Southern Illinois University-Carbondale, has been named SIUC's "Outstanding Scholar" for 1986. His



research deals with the culture of the Caribbean, concentrating on historic slave populations for clues to pluralistic societies.

**Lynn Hazan** joined the firm of Plaza, Inc., in Chicago. She is an associate at this executive recruitment firm that specializes in marketing, advertising, public relations and consulting.

**Harold S. Jaye** is rabbi at Beth Shalom Congregation in Jacksonville, FL.

**Rhonda Marks Karol** and her husband Rabbi Larry Karol announced the birth of a son Adam Elliot on March 9, 1986, in Topeka, KS.

**Deborah Lipstadt** became the director of the Brandeis-Bardin Institute in Simi Valley, CA. Her study, *Beyond Belief: The American Press and the Coming of the Holocaust 1933-45*, emphasized the indifference exhibited by the press in its reporting of Holocaust atrocities.

**Leonard J. Marcus**, assistant professor and chair of the faculty at the MGH Institute of Health Professions, has been selected as a Kellogg National Fellow by the W.K. Kellogg Foundation. He was one of only 40 individuals selected to the Kellogg National Fellowship Program this Year. Leonard has been on the faculty of the MGH Institute of Health Professions since 1980. He is also the chair of the health task force of the National Association of Social Workers as well as a member of the Council on Social Work Education and the Massachusetts Society of Hospital Social Work Directors.

**Stephen C. Moore** joined the Biomedical Engineering Program at Worcester Polytechnic Institute as an associate professor.

**Janet Neipris'** one-act play, *The Agreement*, was selected for publication in *Best Short Plays*, 1986. She is an associate professor and chairman of the Dramatic Writing Program at New York University's Tisch School of the Arts. She was a recipient of an NEA Fellowship in Playwriting for 1980, and she is a member of the Playwright's Unit at Circle Repertory Company in New York. Janet's other plays include a series of one-acts, *Statues*, *Exhibition* and *The Bridge at Belharbour*; three full length plays, *Separations*, *Almost in Vegas* and *Out of Order*; and coauthorship of a musical, *Jeremy and the Thinking Machine*. She has been at work on a new play, *703 Walk Hill*.

**David Nussbaum**, rabbi and regional director for the National Conference of Christians and Jews, spoke at the annual meeting of the Interfaith Council of Franklin County, MA.

**Naomi Pasachoff** is writing a three-volume series of books entitled *Basic Judaism for Young People*. Naomi is a research associate at Williams College, and her first volume, subtitled *Torah*, has already been published.

**Frances L. Portnoy**, professor of nursing at University of Massachusetts-Boston, received a 17-month grant from the Department of Health and Human Services to develop methods for improving long-term care for the elderly.

**Martin Robbins** performed in a concert, "Songs and Poems of the Jewish Year," at Temple Shalom in New Milford, CT, in August 1986. He has recorded his poems for the Library of Congress, published four books of poetry and taught at the Radcliffe Seminars and the Harvard Extension in addition to being cantor at Temple Reyim in Newton, MA.

**Emanuel Rubin** is now the head of the Department of Music and Dance at the University of Massachusetts-Amherst.

**Mitchell Snay** joined the faculty at Denison University in Ohio as assistant professor of history.

**Henry Srebnik** was appointed opinion page editor of *Washington Jewish Week*.

**Linda Rodgers Taylor** is a free-lance writer specializing in historical articles. Her article about Captain John Smith, "New Look at Virginia's First Hero," appeared in *Virginia's Newport News*.

**Howard B. Tinberg**, assistant professor of rhetoric at Boston University, has published "Language and Estrangement" in *English Journal*.

**Roland Valliere** was appointed general manager of the New Hampshire Symphony Orchestra.

Newsnote

What have you been doing lately? Let the Alumni Office know — and send the photos (black and white photos are preferred) and news that would be of interest to your fellow classmates.

We invite you to submit articles, photos or news of interest to the Alumni Office for review.

Obituary

**Doris Silver Metzger '56** died on June 12, 1986, following a long illness. An excerpt from her husband's remembrance poem reads, "She had an understanding of other people's needs — And a knack at sowing comfort seeds."

News

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# Brandeis Review

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# Brandeis Review

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## *The World of the Constitution*

As the nation begins a celebration of the 200th birthday of the Constitution, we the people develop a new awareness, a deeper curiosity, a greater appreciation for, and even a critical attitude toward, the document that set a seal on our lives.

Many of us hold the Constitution so sacred that we tend to apotheosize as "founding fathers" the 55 men who convened in Philadelphia as if they were inspired with some divine revelation.

In fact, the human beings who drafted the Constitution have indeed framed a body of law that has made us, in the course of our history, the freest people in the world. While all human character is somehow flawed, those men — with presumably the same proclivities to self-interest, greed and evasion as the rest of us — succeeded in producing an instrument unique in political history.

Still, there is everything to be gained by a hard, unsentimental look at our basic document, mainly to insure that the process of interpretation continues to improve the legal status of those who were excluded from its benefits at the time of drafting and to insure that no group ever suffers again from discrimination. Article Four of the original Constitution, particularly odious to us today, was inserted with a certain evasiveness of language, reflecting the ambivalence and discomfort of the drafters:

*No person held to service or labour in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein be discharged from such service or labour, but shall be delivered up on claim of the party to whom such service or labour may be due.*

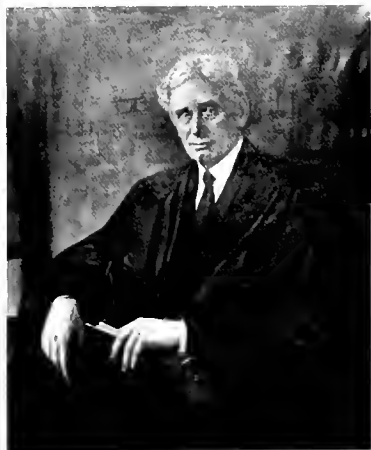
The word "slavery" is cleverly avoided, yet the article supported the system of slavery with a clarity of expression that befits the legal minds that phrased it.

It should give all of us pause to remember that it was not until 1865, with the passage of the Thirteenth Amendment, that slavery was finally outlawed by our Constitution; nor should we forget that it was only a little over 20 years ago that the Twenty-fourth Amendment was ratified making poll taxes illegal.

The inequality of women was as strenuously upheld by the Constitution as racial discrimination. It must seem incredible to American women in their late 60s, who have lived full professional or community lives, that they were actually born into a world of disenfranchised females. As alumna Phyllis Segal '66 writes in this issue, there is still much work to be done to secure rights for women.

Also joining us in the "World of the Constitution" are Professor Peter Woll and Professor Jeffrey Abramson, in an interview with Editor Brenda Marder and politics major Wayne Weitz '87, to give a historical, social, legal and political context to the Constitution. Alumnus Dennis Baron '65 explains the status of the English language at the time of the Constitution and what the language issues are today. Maureen Heneghan Tripp, costume historian at the Spingold Theater, has done research on "high style" in the world of the Constitution by studying portraits by French, English and American 18th-century artists. The University takes a special interest in matters of the Constitution since its namesake, Louis D. Brandeis, was one of the country's great Supreme Court justices. On this subject, Allon Gal draws a portrait of Justice Brandeis as a progressive, Zionist and jurist.

Brenda Marder  
Editor



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*Cover*  
The typeface for the  
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## The Naming of Brandeis University

Before Brandeis University was founded in 1948, the founders had sought to name the university after a person whose reputation would stand as a symbol for the values the institution was to embody. In the search for a namesake, a referendum was sent to the interested community. Ninety percent of the respondents submitted the name of the late Louis Dembitz Brandeis, an associate justice of the Supreme Court and one of the towering figures in American constitutional history.

Brandeis' passion for social justice, his lifelong probing for truth, his appreciation for pluralism, his pioneering efforts in the law and his brilliant intellect combined to make him the perfect namesake.



Brandeis University is named after Louis Brandeis, a Supreme Court Justice, whose name was chosen by a referendum in 1948. The university is located in Waltham, Massachusetts, and is a member of the Association of American Universities.

# Louis D. Brandeis: Isaiah on the Bench

by Allon Gal, M.A. '70, Ph.D. '75

Louis D. Brandeis' nomination to the Supreme Court in 1916 by President Woodrow Wilson signaled one of the turning points in American history. During the greater part of the 22 years of his career on the Court, he was (along with Justice Oliver Wendell Holmes) a great dissenter, and his dissenting opinions continually challenged the predominant conservatism of his colleagues. Eventually, Brandeis' views on the law, and its ability to adapt to social realities, helped to remold the social and legal philosophy of the country.

His leadership in two historic movements of the early 20th century — progressivism and Zionism — both of which influenced his pursuit of legal change — tells much about his aspirations for the United States and his hopes for the as-yet-unfounded state of Israel.

In a letter written in 1922 (see **Credo**), Brandeis expressed the essence of his ideal society: a free, creative and moral society that encourages the individual to develop to the utmost. To achieve this, he gradually came to believe that the emphasis of the law should be focused on human needs and potential. Brandeis looked to social and economic reforms, government intervention and educational programs to advance society toward the democratic ideal.

## Chronology

Brandeis believed that education was vital for the democratic process. To perform their duties as citizens, to vote intelligently, to organize effectively, to fight corruption, to redress grievances, people had to be educated. Brandeis was known to say that the common man was more educable, since he had not acquired the arrogance of "important" men and his curiosity had not been blunted.

He himself was obsessed all his life by self-education. Possessed of a brilliant analytical mind, he passionately grasped every available bit of information. He detested dogmatism and idle speculation. Brandeis gathered all types of data on unfamiliar subjects, later discarding the less relevant in an attempt to reach the core of the matter. Hence the University's motto: "Truth even unto its innermost parts," based on the Bible, would apply also to Brandeis, the man.

He expressed eloquently the tenets of progressivism. This movement was a revolt against formalism, an older, conservative concept which held, among other assumptions, that economic competition itself would automatically assure a genuinely democratic society. He believed that only the realization of social justice would guarantee the professed ideals of the country. He strove for reforms that were attainable and solutions that were humane, and believed that significant social improvement would be gained within the framework of the American legal system.

From 1879 to 1916, he practiced law in Boston, achieving national recognition in many significant cases. From about 1897 he became known as "the people's attorney" because he fought continually in the interest of workers, consumers and small businessmen. As he became attuned to the needs of the public, he noted that industrial insurance offered by private companies cost too much and did not offer the workingmen fair compensation. He suggested that savings bank life insurance would provide an alternate as well as a check on private companies. He effectively exposed a railroad monopoly in New England in his struggle against higness. When a deadlock occurred between workers and employers in the garment industry, he devised protocol protecting both sides and allowing each to air grievances and then work toward solving them. During a strike against one of his manufacturing clients, he discovered that the real problem was irregular employment; as a solution he helped establish a new production routine so that workers would no longer suffer long layoffs. Against the monopoly of investment bankers, he designed a whole set of proposals to break up the money trust and to guard against its remerger.

To attain a free and creative society he moved, in a later stage, beyond the traditional capitalist system toward social innovation, inviting direct participation of workers in conducting of businesses and sharing in



profits, and encouraging cooperative and even collectivist enterprises. When he learned that in Denmark and Jewish Palestine extensive cooperative systems successfully worked and a vibrant political democracy thrived, he was drawn to these experiments as models. Abhorring both state socialism and monopolistic capitalism, he gradually came to admire the voluntary kibbutz movement as a singular achievement in freedom and creativity. In fact, Brandeis helped to establish a kibbutz in Israel 50 years ago; it was named for him, Kibbutz Ein HaShofet — Hebrew for spring of the judge.

Although he was attracted to progressivism in an early stage in his career, his interest in Judaism and Zionism, intriguingly, did not surface until his middle years. His family, Jewish immigrants from Prague, were cultured and quite prosperous, and sent their son to study in Europe and then to Harvard Law School; he was a semi-assimilated Harvard man. Not until November 1905 — when he was almost 50 years old — did Brandeis speak publicly on the subject of Judaism and Jewishness. Until then he had lived on the very margins of the Boston Jewish community. But when he fought for urban reforms, for savings bank life insurance and against railroad mergers (1905-1909), he sought and found support for his positions from the Jewish community. His attraction to the Jewish people intensified in 1910 when he happened to hear Jewish workers quoting Isaiah as a means of denouncing social injustice. His association with Jews also broadened over issues involving the rights of labor and of consumers, and he was very much impressed with the “nobility of the Jewish social ethic,” as he understood it; Judaism, he found, was based on ethical principles. As a consequence, by the end of 1910, Brandeis started to identify proudly as a Jew.

His new evaluation of Jewish society enriched Brandeis’ pluralistic approach to American democracy as he began to appreciate how Jewish culture could survive in the context of an ethnically diverse America. Following the Zionist philosopher Horace Kallen, and influenced by the libertarian thought of William James and Charles Eliot, Brandeis cultivated the theory of cultural pluralism. According to this theory, the United States is not merely a federal union of geographical and administrative unities but also a federal union of ethnic cultures, a notion common to us but not yet widely articulated in the early part of the century.

Gradually, it became Brandeis’ conviction that Zionism was the best method for preserving the most noble accomplishments of Jewish civilization; he then came to view Zionism as a progressive and creative phenomenon. During this phase as he was increasingly drawn to Zionism (1910-1914) he learned, for example, about the discovery of the “wild wheat” in Palestine and the possibility that this kind of wheat, sought by botanists for many years, might bring about an agricultural revolution that could eliminate hunger

from the world. He found the whole Jewish community there to be especially creative, hard-working and a force for enhancing individual potential; the accomplishments of small democratic Jewish Palestine were for him a living antidote to the “curse of bigness” he bitterly fought against in America. In August 1914, he assumed the leadership of American Zionism, serving as chairman of the Zionist Provisional Emergency Committee.

Some years later, when Brandeis became entangled in a bitter conflict with the European Zionists about the way to build Palestine, he clearly defined his own conception: “Our aim is the Kingdom of Heaven,” he declared. “We take Palestine by the way. But we must take it with clean hands; we must take it in a way as to ennoble the Jewish people. Otherwise, it will not be worth having.”

During the 1930s, in response to Nazism, Muftism (the dominant Arab chauvinist movement that collaborated with Hitler) and the horrors of World War II, Brandeis’ Zionism became more worldly as he grew aware of threats to the survival of the Jewish communities in Palestine and Europe. But Zionism remained for him a way to ennoble the Jewish people and to enrich democratic civilization. These Brandeisian characteristics helped to earn him, as a justice, the epithet, “Prophet Isaiah.”

Although as a young attorney, he began his career representing management, Brandeis soon became a leader in the movement that sought to shift the emphasis of law from employer rights to social problems by advocating that the law should be adapted to changing social needs. A milestone in this aspect of his legal career was his *Muller v. Oregon* brief (1908), which argued convincingly that long working hours are detrimental to the health and morals of women. Representing the state of Oregon in defense of its statute setting a maximum of 10 hours of labor a day for women, he devoted three pages of his brief before the Supreme Court to the applicable principles of law, and over 100 pages to the facts concerning the effects of excessive hours on health, legislation to protect women in other countries and opinions of experts on the subject. This method of presentation with meticulous research on social subjects was Brandeis’ most important contribution as an advocate and came to be known as the “Brandeis brief.” This style began a whole new trend in legal thought and marks Louis Brandeis as a pivotal personality within the development of constitutional law.

He was appointed by President Wilson to the Supreme Court in 1916. As an interpreter of the Constitution, he transformed his progressivism and legal realism into support of state or federal social and economic legislation, and social experimentation. Generally he was aligned in dissent with Justice Oliver Wendell Holmes, Jr.



human institutions are subject. But they knew that order cannot be secured merely through fear of punishment for its infraction; that it is hazardous to discourage thought, hope and imagination; that fear breeds repression; that repression breeds hate; that hate menaces stable government; that the path of safety lies in the opportunity to discuss freely supposed grievances and proposed remedies; and that the fitting remedy for evil counsels is good ones (*Whitney v. California*, 1927, concurrence and dissent). Of matching eloquence was his opinion condemning wiretapping by federal officers in violation of state law: "Our Government is the potent, the omnipresent teacher. For good or for ill, it teaches the whole people by its example. Crime is contagious . . . To declare that in administration of the criminal law the end justified the means — to declare that the Government may commit crimes in order to secure the conviction of a private criminal — would bring terrible retribution" (*Olmstead v. United States*, 1928, dissent). The dissents in these cases, like many other of his dissenting views, later became the law of the land.

Brandeis, the progressive, highly appreciated Franklin D. Roosevelt's advanced views but was selective regarding the New Deal's legislation. The first phase of economic recovery under the New Deal embodied measures that in his view relied excessively on centralized planning and federal controls. For that reason, he joined in the decision holding the National Industrial Recovery Act unconstitutional (*A.L.A. Schechter Poultry Corporation v. United States*, 1935); but despite his distaste for the Agricultural Adjustment Act, which extended federal control over farmers, he could not conscientiously find it an invalid exercise of the spending power, and dissented with Justices Harlan F. Stone and Benjamin N. Cardozo from the decision in which the court overturned it (*United States v. Butler*, 1936).

The second phase of the New Deal, directed to more far-reaching socioeconomic reform, largely reflected his philosophy as it was adopted by such disciples as Justice Felix Frankfurter and a generation of law school graduates. The legislative program establishing minimum wages and unemployment insurance, guaranteeing collective bargaining, regulating securities issues and the stock exchange, requiring the reorganization of holding companies and setting up the Tennessee Valley Authority, which served as a yardstick for electric utilities, represented for Brandeis the kind of reform that was both effective and akin to pluralistic society.

Brandeis' judicial opinions in their serious style and massive force were aimed to convince, not to wound. He wanted the Court's authority to derive from the intrinsic persuasiveness of its opinions and not from the symbols of power; this was one of his motives in opposing the construction of a building for the Supreme Court. After the marble structure was completed in 1935, he steadfastly refused to occupy his chambers in it, continuing to use his study at home. Unwilling to share the burdens of the office beyond the assistance of a law clerk, he employed no secretarial help, managed his correspondence and wrote his opinions in longhand, a result of a tendency toward austerity and streak of puritanism.

Such attitudes also reflected a self-reliant personality and an appreciation for individuality. Given his character and his overriding concern for freedom, small wonder that Brandeis' contribution to jurisprudence addressed also issues of individuality and privacy. In an early and path-breaking article that he published with his law partner, Samuel Warren, in the *Harvard Law Review* of December 1890, he made the case for "The Right to Privacy." The outgrowth of certain offensive publicity concerning the social activities of Warren's family, the article adumbrated a new legal concept that has had lasting influence. Building on diverse analogies in the law of defamation, of literary property and of eavesdropping, Brandeis argued that the implicit principle protected in these fields was that of personal integrity, "the right to be let alone"; this right, he claimed, ought to be secured against invasion except for some compelling reason of public welfare. On the Supreme Court, Brandeis sustained (e.g., in the *Olmstead* case) the right to be free from public prying.

Brandeis' contribution to the "right to privacy" theme did not color the whole of his judicial work. Rather, the idea was interwoven into his legal philosophy that was composed mainly of three tenets: first, the Supreme Court in the interpretation of the Constitution should consider not only legal precision but should use common sense and consider the social realities. Second, the Constitution was not a straitjacket but a flexible apparatus that allowed pluralistic society to govern itself democratically. Finally, the Court had to be superbly informed and to perform an educational mission.

Brandeis' qualities as they were reflected on the Supreme Court caused him to be called Isaiah by admirers like Roosevelt. This nickname, in any case, was chosen with a good reason, as the biblical prophet had spent a lifetime in an effort to "sustain the oppressed" and to "seek justice." Brandeis' social-ethical legacy is valid in both Jewish history and American civilization, and survives to this day as a formative force in our lives. ■

# The Process of the Constitution:

# Interview with Jeffrey Abramson and Peter Woll

by Brenda Marder and  
Wayne Weitz '87



Economics and politics major and *Brandeis Review* Student Editor Wayne Weitz '87 and *Brandeis Review* Editor Brenda Marder interviewed Jeffrey Abramson and Peter Woll to gain some interesting insights into the continuing process of the Constitution. Abramson is Brandeis' expert on constitutional law and history, and Woll is an authority on administrative law and American politics.

Jeffrey Abramson is an associate professor of political science and a member of the Legal Studies Program at Brandeis. He has taught at Harvard and Wellesley before coming to Brandeis, and has practiced law in a variety of positions. He received his undergraduate degree from Amherst College in 1969, a Ph.D. in political science from Harvard in 1977 and his LL.M. from Harvard Law School in 1978. He has received many academic honors — including the 1987 Walzer Prize for Excellence in Teaching at Brandeis — and has written a number of public books. His book, *Liberation and Its Limits: Free Press, 1984*, is now in paperback. Beacon Press, 1986. He recently received a National Endowment for the Humanities Fellowship for 1987-88 to write his next book, *The Jury in America*.

**Weitz:**

After four consecutive failed, crippled or truncated presidencies, some critics question whether the Constitution itself is fully up to the demands of the modern era. Does the system have a fatal flaw for today's society?

**Woll:**

During any period in American history the same question probably could have been asked by contemporary observers of the presidency. To characterize recent presidencies as "failed, crippled and truncated" I think is to take an extremely negative view of even the last 20 years. Throughout our history there have been presidencies that the contemporary society would have viewed negatively since most presidencies have had challenges that they have failed to meet. We could criticize Coolidge, or even Woodrow Wilson. We tend to look to the past and exult the presidencies of bygone times, and we usually criticize those of the present.

Remember, the Constitution is far more than the presidency; the most important institution of American government is Congress. Certainly throughout the 19th century it was the Congress that ruled the country, not the presidency, yet looking back we tend to say, "Lincoln saved the nation." Congress has been the dominant institution through much of the 20th century even though we talk so much about imperial presidencies. The framers of the Constitution recognized — ingeniously, I think — that politics is inevitably flawed in the sense that it involves conflicting power incentives, so the founding fathers constructed the government in such a way that those conflicting power incentives would be able to check and balance power between the executive and legislative branches of the government. Keep in mind, the Supreme Court was not conceived as the most important branch when the Constitution was framed.



I would insist that the Constitution does not have a fatal flaw. The document has actually established a system — and it's not miraculous, it's really based upon very carefully thought-out notions of government — a system of checks and balances, separation of powers, that in fact has provided a government that represents the pluralistic interests of our society.

**Abramson:**

For people of my generation who were socialized into politics with John F. Kennedy, I think there is something to the notion that a vast disillusionment with politics, and with the office of the presidency in particular, has taken hold. The recent experiences with President Reagan, I'm afraid, are bound to disillusion yet another generation of students, no matter what their politics. But I would caution against holding the Constitution in any way, shape or form responsible for the modern turmoil of the office of the presidency. Indeed the single most remarkable thing about the Constitution — and I suppose what we celebrate more than anything else about it this year — is how well the Constitution has survived intact, and how it has adapted to the politics of a different order and a different scale than the founders could possibly have imagined. It's worth remembering that there have been only 26 amendments to the Constitution in all of our history and the first 10 of those, the Bill of Rights, were in place by 1791.

About the presidency in particular, it seems to me a fact about American politics that nothing in the Constitution has prevented the emergence of a powerful office of the presidency able to deal quite swiftly and effectively with problems of national security and international politics. It is sometimes argued that the 18th-century notion of checks and balances and separation of powers imposes so many obstacles and deliberations on our political process as to preclude the President from taking prompt action in national emergencies, but this is in fact not the state of our law. If you looked at particular pieces of legislation — the War Powers Act, for example — the ability of the President to commit troops abroad is probably greater now than the founders intended.

Ironically, the United States is the place where monarchy survives best. England, for instance, has developed a parliamentary form of government that moderates the power of any one individual. If I were to fault the constitutional structure in any way, it would not be that the presidency is too weak, but rather that the executive branch is too centralized and distant from the reach of the ordinary citizen.

**Marder:**

How do you explain that 100 years ago, according to a recent remark in the *New York Times*, the celebration of the Constitution's centennial occurred without enthusiasm, while this year celebrations and serious discussions about the document will take place throughout the country?

**Woll:**

Perhaps it has to do with the period — and this is only conjecture — that the 100-year celebration fell only some two decades after the Civil War: wounds were being healed and the Constitution had just barely been saved after many tens of thousands of deaths on the battlefields of the Civil War. A significant portion of the then-reunited nation was not in the mood to celebrate the Constitution. Also, I would guess that communication was less easy then. We did not have television, national newspapers, all the media to the degree that we have today. So that if we are about to celebrate with enthusiasm, perhaps this is more a media event than a political event. This type of celebration is easier to organize now.

**Marder:**

I wonder if there is a sociological reason for this: recent changes in attitudes of ordinary citizens, who now possess a heightened awareness or sense of participation in the Constitution caused in part by new legislation or actual changes in the Constitution.

**Woll:**

Absolutely not. There has been no change in the Constitution although I know what you're perhaps referring to, that the voting franchise was extended to 18 year olds, though that occurred more through law than by the Constitution, and there is a Constitutional amendment that addresses the poll tax. We have had the civil rights legislation of the 1960s — but I rather doubt that the minority groups to whom that legislation was addressed are participating in the celebration of the Constitution. I think this is a pretty elitist kind of event, as was the forming of the Constitution itself. I see what you're trying to get at — that perhaps the nation is more unified around the theme of the Constitution. I think what you mean is that there are more symbolic gatherings of people to celebrate the



Constitution — after all it is 200 years, we should be doing something. It's a magnificent document, but its real celebration should be that it has lasted so long with so little change and in fact no significant change in the structure of separation of powers, checks and balances, federalism or presidential power.

**Abramson:**

I agree with Professor Woll that 1887 would have been an inauspicious time for a nation still feeling the wounds of a civil war to celebrate a national document over which that war had been partly fought. If I had to add any reasons, I would say that there are two explanations for why the bicentennial is likely to be more of a public and noisy celebration than the centennial. The first explanation has to do with legal change. There is no doubt that the Constitution has played a larger role in the 20th century than it did in the 19th. If you think about the popular image of the role of the Constitution today you think about things like school desegregation or freedom of religion or school prayer cases or abortion or reapportionment. In other words, we are used to quite an active judiciary enforcing the Constitution against the several states. But through most of the 19th century, there was a different, less activist understanding of constitutional law because the provisions of the Bill of Rights applied only against the federal

government and not against the states. There needed, therefore, to be a legal change — a change we commonly know today as extending the reach of the Bill of Rights to all of the states — before the politics of the day could really engage the Constitution and vice versa. This change has enormously increased the visibility of the Supreme Court in our political lives.

The second possible explanation of the attention to the bicentennial is more sinister. I sometimes get the impression that the current administration sees the bicentennial as a chance to celebrate the original 1787 document, to the exclusion of the core civil rights changes in the Constitution provoked by the Civil War. It is therefore possible to think that the celebration of the bicentennial has a particular, political purpose — to have us think back upon an earlier day or document that is not the whole of the Constitution as we know it, a document that would not give the Supreme Court much of a role in adjudicating cases involving individual or minority rights.

**Weitz:**

I think what we're getting at now is how does this administration view the Constitution. Attorney General Edwin Meese has been very outspoken recently on constitutional issues and he looks back to the framers' original intent, as Professor Abramson has just mentioned. The attorney general has raised the question of whether the central government has rendered the states too weak; he has questioned whether the Supreme Court decisions really constitute the law of the land; and he asks whether the Bill of Rights should apply to the states. Could you comment?



Woll:

I would say that if we look at Edwin Meese's remarks from a purely contemporary perspective we might say that he seems to be out of touch a little bit with the general acceptance of the powerful role of the Supreme Court. Some of the points he raises here might cause us to say, "What is he talking about?" — strict construction of the Constitution, the central government's power over the states? I was not aware that he questioned whether the Bill of Rights should not apply to the states, but if he did that would be somewhat remarkable. What I would suggest is that these same remarks have been made by individuals from Thomas Jefferson, who raised the point that strict construction of the Constitution is the methodology that should prevail, to Abraham Lincoln who said that the Supreme Court should not interfere in the politics of the nation, to goodness knows how many other famous, exalted statesmen who have attacked the Supreme Court, including Franklin Roosevelt. The latter certainly argued against the Court — the argument wasn't really a strict versus liberal construction, but Roosevelt was attacking the Supreme Court and its political role.

What is involved here is not a question of the Constitution but a question of the role of the Supreme Court as the supreme interpreter of the Constitution and there I would like to point out a couple of things. In the entire history of the United States, the Supreme Court has declared fewer than 200 provisions of federal law to be unconstitutional. Most of those cases were not controversial, and the Supreme Court has rarely been involved in rendering controversial decisions or acts of Congress unconstitutional. When it has, as in *Dred Scott* and certainly during the New Deal, it obviously caused a certain amount of consternation. The most significant role of the Court has clearly been in overseeing and applying the Constitution as it



sees it to the states. There it has overturned approximately 1000 provisions of state laws in our history. It is in that arena that we have the controversy today as we had it at the very beginning of the Republic. In my judgment, the Court is controversial only insofar as it overturns state laws.

Meese's remarks are purely political and justifiably so. Where one stands in politics depends on whose ox is being gored, to use an old rural analogy, and if you don't like what the Supreme Court is doing, you attack it, as the liberals did during the Roosevelt administration and as the conservatives are doing now. I would say that Meese has some points on his side here. That is to say that the Supreme Court and the federal judiciary have been fairly interventionist, I think, in reference to the states. Professor Abramson made the point very early that our government is too centralized. It seems to me that this is something that Meese and others in his camp are addressing. I think what's important here is not to look at Ed Meese as if his remarks are off the wall. If they're off the wall, then Tom Jefferson was off the wall in saying exactly the same thing in a memo to George Washington on whether or not Congress should have the authority to create a national bank. He said that Congress does not have the authority to go beyond its explicitly enumerated powers.

Abramson:

I agree with Professor Woll that this rallying cry about original intent is not new in American history. I myself take quite a jaundiced view of the doctrine of original intent. But first I think we have to understand why Meese's remarks have such wide appeal. I take it that the appeal is something like this: we have a written Constitution; that's its glory and stability. The job of the Supreme Court is not to write the Constitution anew; it is simply to interpret it in accord with what was written down. And the way one should do that, it seems obvious as Meese puts it, is simply to enforce the intent of the framers of the Constitution. Now there is something widely appealing about this argument. It seems so democratic; it seems so consistent with the notion of a written constitution. But it is a red herring on two different levels. First, whose intent is embodied in the Constitution? It's often said that it is the intent of the framers of the Constitution, the people who gathered together in Philadelphia to write it. But why should *that* be the intent that matters? After all, in order to become a constitution, the document had to be ratified by the several states. There were state ratifying conventions where there were debates about what the ratifiers thought they were ratifying. And it was through *their* vote that the Constitution became the Constitution. So if we are going to worry about original intent, it is not just the intent of the narrow group of persons gathered in Philadelphia; it is the intent of the ratifiers as well.

Second problem: what intent? which intent? Take the problem of a phrase in the Fourteenth Amendment, "equal protection of the laws." What did the framers and the ratifiers of the Fourteenth Amendment mean or intend by this language? Well, there is a strong historical argument, as uncomfortable as it is, that one thing they did not mean or intend was to desegregate schools, that they probably intended a certain

narrower conception. Are we supposed to enforce that intent of theirs? Or should we be guided by the fact that, whatever their political intent, they nonetheless amended the Constitution to include the phrase "the equal protection of the laws." The problem with the doctrine of original intent is that it would preclude the people from being involved in saying what the law had come to mean for them, and somehow freeze it to the historical intent of people now dead, as if they had some authority to control what the law they bequeathed to us finally had come to mean. In sum, the problem with original intent is partly the difficulty of ferreting it out. But there is also in principle no reason why the law as written should be tied down to the particular intent of the framers. Rather, the only intention we can be sure of is the intention to write down the words they wrote. And once words such as "equal protection of the laws" are in the Constitution, then it is the Supreme Court's job to ask: "what does equality mean?" And that is what the Court has done, nobly in my judgment.

**Woll:**

The problem with the question is that not only do many people not understand the Fourteenth Amendment, but actually very few people are affected by it. And the application of the Bill of Rights to the states has caused a great deal of opposition. When President Reagan said we should restore prayer to public schools, 86% of the American people agreed with him, according to reputable public opinion polls. That isn't to say that they're going to mobilize to do anything about it. But, you see, the nature of this question is such that what you're really saying is that the Supreme Court has seized upon the Bill of Rights to be very interventionist in expanding Constitutional protections for whatever reason. What is the result of this? — busing decisions that have been opposed by the people; school prayer decisions that have been opposed; abortion, which a majority supports, but many others oppose. These issues certainly don't draw people together to say "isn't this wonderful"; rather, it has caused tremendous tension and means really that the Supreme Court decisions have, in some cases, pitted groups against each other.

**Weitz:**

How do you account for the fact that the Supreme Court has been so much more active in the last part of the 20th century in enforcing the Bill of Rights than in any previous period of our history?

**Abramson:**

I think there has been a tremendous change in the role of the Constitution in our public life. Certainly prior to the Civil War, the Supreme Court did not see it as its job to define a master list of individual rights, and then to require every locality in the Union to honor that set of rights. Indeed, as I already mentioned, the Bill of Rights itself was held by the Supreme Court to restrict only the federal government and was not law so far as the states were

concerned. The watershed change is that we now think of our freedom in terms of the rights we have and the protections those rights receive in court. This is quite a different concept from protecting ourselves, say, through participating in government ourselves. It is a more distant conception, a more passive conception, in which we rely on the courts to protect us, rather than relying on ourselves as legislators. In this sense, there can be little doubt that the importance of the Constitution, the Bill of Rights and the Supreme Court has grown vitally in the 20th century. It has grown to the point where few if any of us can think about issues of freedom very long without considering the Supreme Court.

**Woll:**

The extension of the Bill of Rights, which has been a gradual process, has been politically controversial. In fact it was not until 1968 that trial by jury was nationalized and made applicable to the states. Even now there are several provisions of the Bill of Rights that are not applicable to the states: jury trials in civil cases, grand juries, cruel and unusual punishment. Again, it's true that from one perspective we can't think of freedom without thinking of the Supreme Court, but from another perspective, which is Ed Meese's political perspective and reflects a lot of folks' notions, the Supreme Court has been imposing its own views on society. The Court has been acting as a "superlegislature," which is really judicial interference with democratic processes.

**Marder:**

In conclusion, we should note that our constitutional system is unique in its separation of powers; this form of government allows us the flexibility to adjust to political and social changes without the attendant political turmoil that characterizes parliamentary governments. I think the political stability it provides is one of its triumphs.



**Marder:**

The point was made that one of the reasons that there is more interest in the celebration now than there was 100 years ago is that the Constitution is a document more relevant to more people now than it was 100 years ago. I wonder if the interest is generated by something other than the advent of the Fourteenth Amendment, which applied most of the Bill of Rights to the states?

# High Style in the World of the Constitution

by Maureen Heneghan Tripp

The changes wrought by unrest, crises, revolution and war are generally reflected in the dress of the time.

The American Revolutionary War had created a sobering scene in the fashionable cities and as early as 1780, prior to the framing of the Constitution in 1787, the remaining "elite" dressed with growing restraint and refrained from marked shows of ostentation. The French Revolution in 1789 and the subsequent fall of the *ancien régime* in France swept away any desire for empty show; from this time fashionable dress evolved into a simpler silhouette.

Before the American Revolution, the social life in colonial cities had followed the fluctuations of European courtly fashion, copying its wide dimensions of the 1750s, its decorations of the 1770s.

During the 18th century, France was the arbiter of fashion for the Western world. French fashion dolls bore the latest news of Parisian taste and rococo style across the Atlantic, and publications such as *La Galerie des Modes* supplied fashion plates. The French concocted new patterns including a gown *a l'insurgente* designed out of sympathy for the Americans' political cause. Wealthy New Yorkers, Bostonians and Philadelphians eagerly awaited their shipments of brocades and damasks from the looms of Lyons and their lengths of Spitalfields silk from London, until the shipments were disrupted during the Revolutionary War. There is no doubt, American society was *au courant*, wearing tightly laced corset, hooped skirt and *robe à la française*.

From 1760, a new spirit pervaded artistic and intellectual circles. Criticism of children's restrictive clothing (they dressed like miniature adults) was voiced by Jean-Jacques Rousseau in his novel *Emile*. By the 1770s, fashionable portrait artists John Singleton Copley in America and Sir Joshua Reynolds in England had chosen classical draperies and dress, instead of the elaborate rococo mode of the day for their sitters. In 1787, *Le Cabinet des Modes*, an influential French fortnightly fashion journal, changed its title to *Le Magasin des Modes Nouvelles Françaises et Anglaises*, emphasizing English fashion, which — more informal and comfortable — was both liberating and egalitarian in style.

Fashions of the 18th century in American patrician society are recorded in the art of John Wollaston, John Singleton Copley, Ralph Earle and Gilbert Stuart. These paintings of East Coast Americans enable the viewer to compare colonial dress and style with those of English gentry captured in the portraiture of Thomas Gainsborough, Sir Joshua Reynolds and George Romney. The canvases of François Boucher, Adelaide Labille-Guiard and Elizabeth Vigée Le Brun confirm that the colonists enjoyed copying, as much as their English counterparts, the French style and embellishments.

It is a pity that no Hogarth, Chardin or colonial Norman Rockwell came to these eastern shores to sketch life and costumes in the streets of Boston, New York and Philadelphia so that we might have a more detailed depiction of those people whom 18th-century writers referred to uncharitably as the "middle sort" or the "meaner" sort of people.



A1

In the 1750s, a long, severe bodice worn over corset and a wide oblong hoop, flattened front and back, gave the fashionable silhouette an astonishing outline. Shirts and bodices were made of the most exquisite brocades and lustrous silks. Nostalgic memories of *le grand siècle* still inspired the 18th-century American woman.



A3

A2

The 1760 silhouette is softened with the lavish use of trimmings, often three-dimensional in character, pleated, padded, ruffled and pinked. Lace, ribbons and artificial flowers add to this ensemble



Fashions of the 1770s show numerous innovative styles, including *a la circassienne*, *a la levite*, *a la polonaise*, *a la turque* and *a la anglaise*. Each design had an appropriate high-styled wig and headdress. The *robe a la anglaise*, despite the political feelings of the day, was most favored in the 1780s, even in the United States. Few American portraits are found representing the styles of the 1780s.





Painted in 1790, both portraits show the increasing softness of silhouette. Puffed diaphanous neckerchiefs called buffons drape over and emphasize the line of the bosom. Hats are deep-crowned of English country-style dress and the hair is more natural.



D2



Portrait of a woman  
by Thomas Gainsborough  
c. 1790, oil on canvas, 100 x 120 cm  
The woman is wearing a light-colored dress  
with a high collar and a large, ornate hat  
with a feather. She is holding a small object  
in her hands.

During the last decade of the century, the silhouette evolves into refined simplicity. Thin, flowing, classical robes are worn over a minimum of underclothing. Heads are dressed *à l'antique*. Choice of fabrics are unpretentious — calico, muslin and batiste — and all exaggeration and artificiality are gone. This new shape and style is in harmony with the new aspirations and ideals of democracy and equality. The two portraits give an American and French example of this silhouette.

Simple transparent muslin body, lined with a light cotton, has fullness in center back, and evidence of a simple band of decoration at hemline worn by Madame Desbassayns de Richemont. The child appears in an early "romper-suit."



E2

A1  
*Mr and Mrs. Robert Andrews*, 1754  
Thomas Gainsborough  
English, 1727-1788  
Oil on canvas  
69.8 × 119.4 cm  
National Gallery  
London, England

A2  
*Mrs. William Walton*, 1754  
John Wollaston  
Oil on canvas  
50 × 40½ inches  
New York Historical Society  
New York, New York

A3  
*Corset*, 1740-1760  
City Art Gallery  
Manchester, England

B1  
*Madame Favart*, 1757  
François Hubert Drouais  
French, 1727-1775  
Oil on canvas  
31½ × 25½ inches  
Gift of Isaac D. Fletcher, 1917  
The Metropolitan Museum of Art  
New York, New York

B2  
*Robe à la française and petticoat*, 1766  
City Art Gallery  
Manchester, England

B3  
*Mrs. James Warren (Mercy Otis)*  
John Singleton Copley  
American, 1738-1815  
Oil on canvas  
51¼ × 41 inches (130.1 × 104.1 cm)  
Gift of Winslow Warren  
Museum of Fine Arts  
Boston, Massachusetts

C1  
*Self-Portrait with Two Pupils*, 1785  
Adelaide Labille-Guyard  
French, 1749-1803  
83 × 59½ inches (210.8 × 151.1 cm)  
Gift of Julia A. Berwind, 1953  
The Metropolitan Museum of Art  
New York, New York

C2  
*Mr and Mrs. William Hallet*  
*The Morning Walk*, 1785  
Thomas Gainsborough  
English, 1727-1788  
Oil on canvas  
93 × 70½ inches (236.2 × 179.1 cm)  
National Gallery  
London, England

C3  
*Corset*, 1780-1790  
City Art Gallery  
Manchester, England

D1  
*Madame de la Châtre*  
Elisabeth Louise Vigée Le Brun  
French, 1755-1842  
45 × 34½ inches (114.3 × 87.6 cm)  
Gift of Jessie Woolworth Donahue, 1954  
The Metropolitan Museum of Art  
New York, New York

D2  
*Portrait of Mrs. William Taylor*, 1790  
Ralph Earl  
Oil on canvas  
48½ × 38½ inches  
Charles Clinton Fund  
Albright-Knox Art Gallery  
Buffalo, New York

E1  
*Anna Powell Mason*, 1807  
Gilbert Stuart, 1755-1828  
Oil on wood  
33 × 27½ inches  
Lucy Dalbrac Luard and  
Seth K. Sweetser Funds  
Museum of Fine Arts  
Boston, Massachusetts

E2  
*Madame Desbassayns de Richemont*  
*and Her Daughter Camille*  
Jacques Louis David  
French, 1748-1825  
Oil on canvas  
46 × 35¼ inches  
Gift of Julia A. Berwind, 1953  
The Metropolitan Museum of Art  
New York, New York



17

E1

Federal English

by Dennis Baron '65

LENN BARNER is professor of English and linguistics and director of the Center for the Study of the University of Illinois at Urbana-Champaign. He is the author of *Grammar and Good Taste: Reforming the American Language*, and a study of sexism in language called *Grammar and Gender*, both published by the Yale University Press. He is a member of the National Council of Teachers of English Commission on the English Language, and edits the monograph series, *Publication of the American Dialect Society*. He is currently at work on a book on common myths and misconceptions about the language.



OF PRONUNCIATION. 35

com-mon	dol-lar	of-fer	ker-nel
con-duct	fod-der	of-lice	mer-cy
con-cord	fol-ly	pot-ter	per-fect
con-gress	top-pish	rob-ber	per-son
con-quest	hor-rid	for-tish	ter-mon
con-ful	juc-ky		ter-pent
con-vert	jol-ly	cler-gy	ter-vant
doc-tor	mot-to	cler-rand	ver-min
dross-y	on-fet	her-mit	

• Not Marry, Parfed, A..

TABLE V.  
Easy Words of Two Syllables, accented on the Second.

N. B. In general when a word is bisyllabic, the first syllable is accented, and the second is unaccented. In some cases, however, the second syllable is accented, and the first is unaccented. In such cases, the word is bisyllabic, and the second syllable is accented. In such cases, the word is bisyllabic, and the second syllable is accented.

A-bate	com-pute	de-pute	en-tice
a-bide	com-plete	de-rive	en-tire
a-dore	con-fine	dis-like	e-vade
a-like	con-jure	dis-place	for-sworn
a-lude	con-sume	dis-turb	for-seen
a-lone	cre-ate	dis-till	in-brave
a-maze	de-cide	di-vine	im-pale
af-pire	de-clare	e-lope	in-cite

GRAMMAR  
OF THE  
ENGLISH TONGUE.

GRAMMAR, which is the art of speaking correctly, comprises four parts, Orthography, Etymology, Syntax, and Prosody.

Orthography, which is the art of writing correctly, comprises two parts, the Alphabet, and the Art of Writing.

Etymology, which is the art of knowing the true signification of words, comprises two parts, the Derivation, and the Composition.

Syntax, which is the art of putting words together in sentences, comprises two parts, the Construction, and the Arrangement.

Prosody, which is the art of putting words together in verses, comprises two parts, the Measure, and the Quantity.

The Alphabet, which is the art of writing the letters of the Alphabet, comprises two parts, the Letters, and the Figures.

The Art of Writing, which is the art of writing the letters of the Alphabet, comprises two parts, the Letters, and the Figures.

The Derivation, which is the art of knowing the true signification of words, comprises two parts, the Derivation, and the Composition.

The Composition, which is the art of knowing the true signification of words, comprises two parts, the Derivation, and the Composition.

The Construction, which is the art of putting words together in sentences, comprises two parts, the Construction, and the Arrangement.

The Arrangement, which is the art of putting words together in sentences, comprises two parts, the Construction, and the Arrangement.

The Measure, which is the art of putting words together in verses, comprises two parts, the Measure, and the Quantity.

The Quantity, which is the art of putting words together in verses, comprises two parts, the Measure, and the Quantity.

Explanation and Examples of the English Tongue from Samuel Johnson's dictionary, printed by W. Strahan for J. & P. Knappin in London, 1755

The American Spelling Book of Noah Webster

In November 1986, the voters of California passed a referendum, known as Proposition 63, making English the official language of the state. California is not the first state to designate an official language, and if the organizers of the referendum have anything to say about it, it will not be the last, for U.S. English, the group behind the new California law, has targeted Texas and Florida, among others, for similar action in 1987. U.S. English hopes ultimately to pass a constitutional amendment establishing English as our exclusive federal language.

For a little more than 200 years, the United States of America has gotten by without an official language. The founders of the United States chose not to designate English as the national language either in the Constitution or in subsequent federal law. And American legislators have generally steered clear of such attempts to direct the course of English through the establishment of a language academy or the designation of approved dictionaries and grammars of our speech. But this reluctance to privilege or mold English does not mean that on the occasions when official American policy tolerates or promotes minority languages, it does so out of any sympathy for cultural pluralism. It was always clear to our leaders that national and linguistic unity went hand in hand, and the United States was never envisioned as permanently multilingual.

Practically speaking, though, we had to recognize — sometimes officially, sometimes unofficially — the presence of large numbers of non-English speakers on American soil, granting them certain linguistic and cultural rights while at the same time integrating them into the mainstream of American society. The presence of non-English-speaking populations has often promoted official tolerance in the interests of producing an informed citizenry, maintaining efficient communication and assuring public safety. Nonetheless, English has always been the *de facto* standard in the United States as a whole, and public policy has dealt with bilingualism as a temporary, transitional facet of assimilation.

From the outset, the colonization of the New World spurred language competition. Europeans did what they could to eradicate native American language (along with Native Americans), but in the United States, English speakers learned to cope with large monolingual populations of European settlers. While early settlers never doubted the domination of English on the North American continent, they were careful (in areas of mixed settlement) to assure that non-English speakers be included in the systems of education and government and that English speakers were protected from the occasional non-English majority. This attitude prompted policies of bilingual or multilingual tolerance alternating with an intolerant, English-only approach on the part of local, state and federal governments.

In the early days of the Republic, questions of language were fairly prominent, and they centered not only on the status of English *vis-à-vis* other languages, but on which kind of English — British or American — should become standard in the New World. Anti-British sentiment after the Revolutionary War led to suggestions that the newly emerging nation speak a different language than English. Some reformers advocated Hebrew, felt by many 18th-century language experts to be the original, Edenic language. Other anti-English patriots suggested Greek, the language of the world's first democracy, or French, considered by many and particularly by the French to be the language of pure rationality. The impracticality of converting Americans to any new language was always clear, however, and one revolutionary wag advised that we retain English for ourselves and instead force the British to learn Greek.

More popular than giving up English altogether was the insistence by Noah Webster, among others, that we rename our speech *American* rather than *English*. In 1789, Webster was so pro-American that he urged his compatriots to reject British linguistic standards simply because of their association with colonial oppression, even when those standards were demonstrably correct. Webster argued that it was in our national interest to foster the continued divergence of American or Federal English, as he sometimes called it, from British English. In the same vein, John Adams predicted that our republican form of government would produce linguistic as well as social perfection, while the British monarchy and British English would continue to decay.

At the start of his language career, Webster envisioned creating a uniform American standard language, free of dialect variation or foreign (particularly French) impurities, and rational in its spelling and grammar. To this end, he wrote a series of federal textbooks — a speller, a grammar and a reader — using American spellings, place names and authors instead of British, and published at home rather than overseas. Webster campaigned to have his series adopted in all the states and endorsed by Congress and the universities.

Although he does not allude to the situation in Europe, Webster may have been influenced by French attempts at linguistic centralization as much as by his anti-British fervor. The French Academy had been authorized to produce official language texts, including a dictionary, a grammar and a guide to usage. It attacked this mission with renewed vigor after the French Revolution partly out of a new national spirit, but also as a means of distancing itself from the *ancien régime*, and did produce a new edition of its dictionary in the VII, with an appropriately revolutionary preface. The Academy's grammar did not appear until the 1930s, and none of the academic texts ever achieved the universality intended for them. Webster also failed in his grandiose scheme to establish a uniform set of approved textbooks. Competition from other texts,

both British and American, was simply too stiff, and the states did not pursue the kind of national, educational and linguistic uniformity Webster supported. Nonetheless, he was instrumental in passing the first American copyright laws and in encouraging the purchase of American rather than British books.

Of course not all Americans were so hostile to the mother country. Joseph Emerson Worcester, Noah Webster's arch rival in lexicography, believed that the only practical English standard was that of London and the royal court, and many 19th-century language commentators on both sides of the Atlantic rejected the notion of a separate, federal English, emphasizing instead the common heritage of the two tongues. Nonetheless, Winston Churchill's comment that England and America were two countries separated by a common language is particularly apt, for each national group continued to decry the linguistic barbarities perpetrated by its transatlantic cousins.

Even Webster's radical position on British English eventually softened. He named his great lexicon of 1828 *An American Dictionary of the English Language*, and during a trip to England to promote his publications, Webster claimed that the few differences between the two varieties of English were trivial and superficial. Despite Webster's change of heart, sentiment for an *American* rather than an *English* language surfaced sporadically in the 19th and 20th centuries. There were *American Grammars* and *Columbian Grammars*, *American Spellers* (including Webster's own blue-backed speller, originally titled *An American Spelling Book*), even an *American Primer* written by Walt Whitman. H. L. Mencken's popular study of our speech, *The American Language*, first published in 1919, went through four editions and two supplements as well as an updated abridgement, and is still in print today.

Although language has often been a controversial issue in American history, legislative attempts to manipulate language have not generally succeeded. Perhaps the most pervasive English language reform movement involved spelling simplification. Webster was a proponent of this, as were many well-known literary and political figures of the English-speaking world, including Benjamin Franklin, Samuel Clemens, George Bernard Shaw, Isaac K. Funk (of the Funk and Wagnalls *Standard Dictionary*) and Andrew Carnegie. During the later 19th century, there were a number of failed attempts to get Congress to make simplified English spelling the law of the land. In 1906, President Theodore Roosevelt issued an Executive Order forcing the Government Printing Office to adopt simplified spelling, but he met with so much public resistance that the order had to be withdrawn.

Other language legislation pertains to the official name of our unofficial language. In 1923, Montana Representative Washington Jay McCormick introduced a bill in Congress to make American the nation's official tongue, and to amend all congressional acts and government regulations substituting American for English in references to language. McCormick's anglophobia is reminiscent of Webster's. Not only does he advocate dropping all references to the English language, he urges us to do away with any usage that suggests British influence. McCormick hoped to "supplement the political emancipation of '76 by the mental emancipation of '23," and he advised our writers to "drop their top-coats, spats and swagger-sticks, and assume occasionally their buckskin, moccasins and tomahawks."

McCormick's bill died in committee, but American English was clearly in the air in 1923, and similar bills appeared in a number of state legislatures that year. All but one failed: State Senator Frank Ryan of Illinois did manage to push through a law making American, and not English, the official language of the State of Illinois. In its initial form, Ryan's bill was virulently anti-British. Its *whereases* attack those American Tories, "who have never become reconciled to our republican institutions and have ever clung to the tradition of King and Empire." According to Ryan, such Anglophiles foster racism and defeat the attempts of American patriots "to weld the racial units into a solid American nation."

The bill as finally worded was toned down considerably, though its original sentiment was clearly unaltered. The Brit-bashing clauses were replaced by a paean to America as the world's welcoming haven. A final clause justified changing the official nomenclature to bring it into line with common practice because immigrants to the United States considered our institutions and language to be American. Despite its passage, the Illinois law produced no sweeping changes in usage in the state, where English rather than American continued to be taught in the public schools, and it was quietly repealed in 1969 when English once again became the official state language.

Just as 1923 was the year of American, it was also the year that saw a Supreme Court decision supporting foreign language instruction in American schools, a decision reacting against the English-only sentiment that was sweeping the country. During and after World War I, there was much negative feeling toward German, Polish and the Scandinavian languages. Local ordinances were passed forbidding the use of German, and one governor's proclamation went so far as to ban all foreign languages in public or on the telephone. Even earlier, in the 19th century, some states passed laws requiring that instruction in private as well as public schools be restricted to English, and after World

War I, sentiment against foreign languages was so negative that some areas banned all foreign language instruction, and a number of states had to pass special legislation to permit languages in school curricula.

Tempering the English-only fervor was the practical necessity of dealing with non-English-speaking Americans. Although English has always been the unofficial language of government and public communication in the United States, American politicians sensed the advantages of communicating in the various languages of their constituents. From the outset, important documents like the Articles of Confederation, and a good number of our laws, have been translated into minority languages by federal, state and territorial governments. The early proceedings of the Continental Congress were published in German, for example, and in French as well, possibly with a view toward attracting the Quebecois as future fellow-citizens. In 1795, a proposal in Congress to print all federal laws in German as well as English lost by only one vote. This event, known as "the German Vote" or "the Muhlenberg Vote" after the speaker of the house who reportedly stepped down to cast the deciding negative, has been transmuted by pro-English folk tradition into a myth that German came close to replacing English as our national language. This myth is still cited today as fact by some of the supporters of U.S. English.

The English-only movement has been around in one form or another in the United States for some time, and while English-only rhetoric is often cloaked in the rationality of language unification, it is frequently associated either with crackpot linguistic schemes or xenophobia, or sometimes both. Its real purpose is often to oppose the immigration and naturalization of non-English speakers, whether French, Spanish, German, Scandinavian, Central European, African or Oriental.

Americans have generally proved more tolerant of the language rights of older, established groups, while decrying the supposed unwillingness of newer immigrants to learn English and assimilate into American society. French was protected by the Louisiana Constitution of 1845, and Spanish was an official language of New Mexico before 1900. Many states either tolerated or actively supported non-English grade schools for speakers of French, German or Spanish. German regiments, using German as the language of command, served in the Civil War. During World War I, the treasury department advertised bonds in every language spoken in the country, and Franklin Roosevelt used the non-English press to publicize his New Deal policies.

Despite such bilingual tolerance, whenever English speakers feel threatened by increased numbers of non-Anglophones, they take action to promote English or to curb competing languages. For example, the same claims made against America's Spanish and Oriental populations — that they maintain alien cultural and linguistic ways in defiance of their obligations as residents or citizens — were lodged against the Southern and Central European immigrants of generations past, and language restrictions such as tests of literacy and English pronunciation were imposed to limit the access of certain ethnic and religious groups to voting and employment.

One unwritten criterion for statehood has always been the presence in a territory of a clear majority of English speakers, a factor that delayed statehood for Michigan (initially settled by the French), New Mexico (forced because of its Spanish and Native American populations to wait for statehood until 1912 though it was annexed in 1848) and, most recently, Hawaii (annexed in 1898, it achieved statehood in 1959), and still prevents it for Puerto Rico. While New Mexico was never officially a bilingual state, several provisions of the state constitution of 1912 protect Spanish speakers while attempting to move them toward fluency in English. Louisiana is the only territory that was granted statehood (in 1812) while its Anglo-Saxon population was outnumbered, though one historian suggests that in 1807 Jefferson entertained the idea of settling 30,000 English speakers in the territory to create an instant English-speaking majority.

Several varieties of English, used by native-speakers and by immigrants, have come under censure through the agency of the public schools. During the immigration boom of the late 19th and early 20th centuries, the schools presented a more or less uniform English-only stance. The only curricular hints at the presence in the classroom of non-native English speakers were lists of errors in pronunciation, diction and grammar likely to be made by members of the various immigrant groups. In addition, Northern urban schools sought to eradicate traces of undesirable Southern speech that might appear in students who had migrated from the South.

In many cases, these students were black as well as Southern, and the practical effect of this policy was to stigmatize the language of American blacks. Speakers of Black English were often accused of speaking English either poorly or not at all. As recently as the 1950s, leading American educational psychologists claimed that black children failed in schools because they had no language whatsoever. The *Ann Arbor* or

*King* decision of 1979 is frequently cited by those not familiar with the case as promoting Black English rather than standard English as the language of school instruction. Nothing could be farther from the truth: although the federal court decision affirmed the status of Black English as a legitimate variety of English, it ordered the Ann Arbor School Board to provide its teachers with the best existing linguistic knowledge so that they could more effectively educate their students "to read in the standard English of the school, the commercial world, the arts, sciences and professions."

What makes California's *Proposition 63* different from earlier official language acts like that of Illinois is that the California law has teeth. It amends the state constitution to prevent the legislature from passing laws diminishing or ignoring English, but more important, it allows any individual or business within the state to sue if the law is violated.

While the supporters of U.S. English and the new California statute deny that their efforts are aimed at the state's highly visible Hispanic and Asian communities — linguist and former U.S. Senator S. I. Hayakawa is a leading supporter of this English-only cause — the current language debate does not differ much from earlier attempts to deal with the fact that the United States is and has always been a multilingual country whose basic language is English.

It is too early to assess the effect of the state's constitutional amendment, or to predict what the effect of a similar amendment to the federal constitution would be. The House and Senate versions of the proposed English Language Amendment (ELA) are quite different. The Senate version, which simply establishes English, need not affect the status of other languages. It should not put bilingual education programs in jeopardy, nor should it require that ballots, street signs and emergency services in multilingual areas be limited to English. However, the House version specifically prohibits the use of any language other than English except as a means of establishing English proficiency. This could restrict the use of multilingual tests, forms and ballots, as well as translators for legal and emergency services. Adopting the ELA will not facilitate the adoption of English, and it may deter the learning of English by isolating non-English speakers further from the American mainstream. In effect, a constitutional language amendment will not give English any advantage it does not already possess, nor will it do much to prevent English from being overwhelmed in the future by some other language. The benefits of an English-only amendment are therefore not entirely clear. That the framers of the Constitution, who were well aware of the same problems of multilingualism that face us today, chose not to adopt an English-only stance is instructive: their attitude should lead us to question the necessity of an amendment whose purpose seems not linguistic but culturally and politically isolationist in its thrust. ■



# Women's Rights and the Constitution\*

by Phyllis Nichamoff Segal '66

If the philosophy of original intent, now vigorously propounded by Attorney General Edwin Meese, were applied in interpreting the Constitution, this document would offer little help to women seeking to secure their basic rights. When our founding fathers penned the Declaration of Independence over 200 years ago, their statement that "all men are created equal" meant precisely that, and marks indelibly their original intent — which was not to include women. "Remember the Ladies," Abigail Adams wrote her husband John early in 1776. John may have remembered Abigail, but the "Ladies" were surely — and intentionally — forgotten. "We know better than to repeal our Masculine systems," John wrote back.

The hopes of Abigail's successors to remedy this exclusion were dashed in 1868 when the Fourteenth Amendment was added to the Constitution. This amendment, which established the constitutional commands that individuals may not be denied "equal protection of the laws" or deprived of "life, liberty or property, without due process of the laws," also clearly confirmed that voting was a protected right for men only. Section two of this amendment declared that any state that denied or abridged the right to vote of its adult "male inhabitants" would be penalized with reduced representation in Congress. The intent of the drafters of the Fourteenth Amendment, who wrote the word "male" into the Constitution for the first time, resonated with the same exclusionary diction pronounced by the founding fathers.

It took over 50 more years of struggle and protest before the Fourteenth Amendment's express "men only" limitation on the right to vote would be removed. Finally, with the adoption of the Nineteenth Amendment in 1920, the right of citizens of the United States to vote could no longer be "denied or abridged on account of sex."

Even today, however, women continue to be denied the full protection of the other provisions of the Fourteenth Amendment guaranteeing equal protection and due process of the laws. At first, the courts interpreted these equal protection and due process commands as offering virtually no protection for women. Even the most blatant ways that law and government practices separated women and men into distinct roles, and subordinated women, passed constitutional muster. The courts upheld gender lines in state and federal laws that denied women the right to practice law and to work in particular jobs; exempted women from the duty of serving as jurors; and placed a limit on the number of hours women (but not men) could work — and thereby a limit on the amount that women (but not men) could earn.



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\* This article represents the opinions and legal conclusions of its author, and not necessarily those of the Department of the Attorney General. Opinions of the Attorney General are formal documents rendered pursuant to specific statutory authority.

Two suffragettes:  
Anna Howard Shaw  
(left) and  
Carie Chapman Catt



Campaigning for ERA

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Explaining why the Fourteenth Amendment was not violated by a state law excluding women from practicing law, Justice Bradley wrote in a 1873 Supreme Court case, *Bradwell v. Illinois*:

*The civil law, as well as nature herself, has always recognized a wide difference in the respective spheres and destinies of man and woman. Man is, or should be, woman's protector and defender. The natural and proper timidity and delicacy which belongs to the female sex evidently unfits it for many of the occupations of civil life. The constitution of the family organization, which is founded in the divine ordinance, as well as the nature of things, indicates the domestic sphere as that which properly belongs to the domain and function of womanhood . . . The paramount destiny and mission of women are to fulfill the noble and benign offices of wife and mother. This is the law of the Creator. And the rules of civil society must be adapted to the general constitution of things . . .*



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The standard for interpreting the Fourteenth Amendment articulated in *Bradwell* by Justice Bradley — “the law of the Creator” — was as difficult for women to meet in 1873 as Attorney General Meese's proposed original intent standard would be today. The bottom line for each is the same: government can treat men and women differently without violating any constitutional equality requirement.

The Constitution's demand for equal protection of the laws has been consistently interpreted by the courts to mean that “individuals who are alike should be treated alike.” This conception of equality reaches back through the history of Western political thought — finding early expression in the writing of Aristotle. As applied throughout most of American history, the view that the sexes are essentially not alike predetermined the conclusion that government could treat men and women differently without violating any constitutional requirement of equality. Thus, even the most blatant laws and practices discriminating against women were upheld.

Fortunately, the view of women as inescapably different from men has changed in recent years. Reflecting this change, in 1971 — for the first time — the United States Supreme Court interpreted the equal protection clause to place some constitutional limits on governmental action treating the sexes differently. This turning point came in *Reed v. Reed*, where the Supreme Court struck down an Idaho law that preferred men over women as estate administrators. The generalization underlying Idaho's law — “that man represents the family outside the home” — was

not very different from the sex stereotypes previously found in cases like *Bradwell* to justify governmental line drawing. In *Reed*, however, the Court viewed men and women as sufficiently alike to require government to treat them the same.

In the 98 years between *Bradwell* and *Reed*, this country experienced complex social and economic changes in the role of women. The nation approved legal extension to women of the most basic rights (e.g., the right to vote); enacted statutes imposing equal treatment requirements upon employers and others (e.g., Title VII); and repealed some of the most blatantly discriminatory laws. In the 1960s we witnessed the rebirth of an active women's movement. On the heels of these events, the *Reed* decision can be construed as essentially a judicial acknowledgement that the world outside the courtroom had changed. The new direction that *Reed* set in interpreting the Constitution was nevertheless significant: it signaled that at least explicit sex-based laws would no longer always be upheld as constitutional.

Since *Reed* was decided in 1971, the Supreme Court has invalidated other state and federal laws that expressly treated women and men differently, finding those statutes incompatible with the Constitution's equal protection clause. For example, it held that worker's compensation, military, social security and welfare programs must give women wage earners the same benefits for their families as male wage earners receive. The Court ruled that female children of divorce are entitled to support for the same length of time as their brothers. It insisted that wives as well as husbands be entitled to participate in the management of community property. It held that the duty to support a dependent spouse through alimony could not be imposed solely on husbands. In short, it firmly rejected the male-breadwinner/female-homemaker dichotomy that had so firmly shaped classifications embedded in our nation's laws.

In addition, in a landmark decision in 1973, the Supreme Court ruled that the constitutional right to privacy is broad enough to encompass a woman's decision to terminate her pregnancy. In *Roe v. Wade*, relying on the Fourteenth Amendment's due process clause, the Court made abortion legal with several conditions. The flurry of legislation and litigation since this historic ruling has been aimed at clarifying the scope of these conditions. Current efforts to amend the Constitution to prohibit abortion, and the Reagan Administration's appointment of federal judges who disagree with the *Roe v. Wade* decision, are attempts to roll the clock back to the days before the constitutional right to reproductive freedom — protecting procreative decisions from government interference — was recognized.

Although we have experienced a significant expansion in women's rights under the Constitution during the past 15 years, women still suffer discrimination and the Constitution still falls short of an equal rights guarantee. With respect to equal protection law, the analysis now applied in cases presenting sex discrimination claims is no longer as deferential to preserving "masculine systems" as John Adams and Justice Bradley had been, but it also is not as stringent as the test applied to race discrimination cases. Moreover, there are significant problems with the way claims for sex equality under the Constitution are treated by the courts.

First, the basic concern with whether men and women are perceived as "alike" in particular contexts continues to be a central factor in judicial decisions applying the Constitution's equality mandate in cases challenging laws and government practices as sex discrimination. The insistence of Supreme Court Justices that women and men are in fact "different" has led to upholding laws that treat the sexes differently in a number of instances.

For example, as recently as 1983, the Supreme Court upheld a state law that gave unwed fathers fewer rights in adoption proceedings than it gave to unwed mothers. The Court also has approved a state law denying an unwed father standing to sue a third party for the wrongful death of his child. At the root of these decisions is the belief that mothers and fathers have different relationships with their children, and that it is acceptable for government to enforce and reinforce such differences. Other laws expressly treating men and women differently that the Court has upheld include a state law making it a crime for males (but not females) to have consensual intercourse with a member of the opposite sex who is under the age of 18, and federal requirements that only males need register for the draft. In each of these cases, the Supreme Court found different treatment of males and females justified by females' "special circumstances" — much as Justice Bradley had done in 1873. However, by accepting "likeness" as a prerequisite to requiring equal protection of the laws, judges are bound to harden the divisions between traditional male and female roles.

Second, the standard developed by the Supreme Court to judge sex discrimination claims under the Constitution is unclear. This means that other courts have difficulty applying the standard, as does the Supreme Court itself on occasion. With clear standards, it would be easier to achieve the kinds of legislative reform that would eliminate the need for protracted litigation.



*A lawyer and early advocate  
of women's suffrage,  
Inez Milholland parades  
in 1913 in Washington, DC*

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*New York City, April 1987. Karen Burstein speaks for  
ERA and NOW in New York City*

Third, current interpretation of the Constitution's equality command fails to reach the more subtle — but no less harmful — ways that government can (and does) continue to enforce sex inequality. When government treats men and women differently without writing explicit sex classification definitions in the law, such sex discrimination is beyond the reach of contemporary equal protection doctrine. For example, a government disability program that singled out "pregnant women" as ineligible for benefits was viewed by the Court as "neutral" and not "sex-based" at all. This program was found not to offend the Constitution. In another case, the Court did not consider a law granting special employment preferences to "veterans" as raising sex discrimination problems, even though it was built directly upon other laws making it certain that most veterans would be male. The adverse impact of the preference on female workers was barely scrutinized, and the preference was upheld.

This semantical approach to cases raising constitutional claims of sex discrimination elevates form over substance. It fails to acknowledge that facially neutral laws can carry the same "baggage of sexual stereotypes," causing the same type of harm, as laws that more explicitly distinguish between females and males.

Finally, although the progress in judicial interpretation over the past 200 years in cases presenting sex equality claims is encouraging, it prompts concern about the durability of women's rights under the Constitution. Without a firm anchor in the Constitution's text, these rights are ineluctably vulnerable to the predispositions of the individuals who are appointed to the bench.

In conclusion, while the Constitution has been interpreted to offer far more protection against sex discrimination today than it did prior to 1971, or than it would if Attorney General Meese were the judge, the Constitution still does not provide a guarantee of sexual equality under the law. The effort to add an Equal Rights Amendment to the Constitution holds a promise for establishing such a guarantee — to set a clear and enduring principle that women and men shall enjoy equal status and dignity under the law.

The proposal to enact an equal rights amendment dates back to 1923, when it was first introduced in Congress. Federal legislators finally approved the proposal in 1972, recommending the ERA to the states for ratification. Ten years later, the time allotted for state action expired with the ERA three states short of the 38 needed for ratification.

In the interim, a number of states have added ERAs to their state constitutions — bringing the number with such constitutional provisions to 16. Recent efforts to amend the constitutions in some additional states, Vermont for example, have not succeeded.

Given the original intent of the men who wrote the United States Constitution 200 years ago and the intent of those who amended it in 1868, and given the doctrinal interpretation of their words today, enactment of the federal Equal Rights Amendment continues to be a powerful ideal to those who believe that this nation should protect sex equality under the law. Leaders in Congress committed to this goal have once again introduced the ERA. This bicentennial year is a good time to renew the push to make this amendment part of our federal Constitution to assure women and men equal rights under the law. ■

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## The Price of Free Speech: Libel and the First Amendment

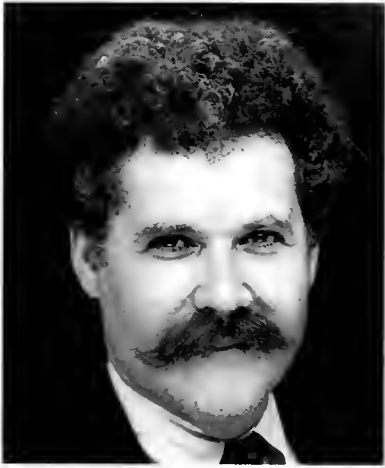
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by Jonathan J. Margolis '67

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*Who steals my purse steals trash;  
'tis something, nothing;  
'Twas mine, 'tis his,  
and has been slave to thousands.  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor, indeed.*

Shakespeare  
*Othello*



Jonathan J. Margolis graduated from Brandeis with a degree in politics, and from Harvard Law School in 1970. He has practiced law in Boston and Cambridge. He acted as outside counsel to Brandeis from 1970 to 1977, is currently vice president of the Board of Directors of the Alumni Association — having served as a member since 1970 — and was recently elected a Fellow of the University. Active as a theatrical producer for the past decade, he hopes to leave his legal practice soon in order to work in theater and do his writing full time. He is presently preparing two productions, finishing a play and working on an adventure novel set during World War II, as well as preparing for his marriage to Karen Newsky-Margolis '77.

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Free speech is a cornerstone of American democracy, written, significantly, into the first of the 10 amendments that make up the Bill of Rights. The value of reputation has been recognized even longer, as the above quotation from Shakespeare shows. A continuing dilemma in our era remains: what happens when the right to free expression collides with a person's interest in his standing in the community?

Freedom of speech, Justice Oliver Wendell Holmes intoned, "would not protect a man in falsely shouting fire in a theatre"; few would argue the point. But apart from such an obvious case, is the freedom of speech to be limited? Does it permit pelting one's fellows with falsehoods? Can scurrility hide behind the First Amendment, its practitioners sniping away at the reputations of decent citizens? In the hurly-burly of open debate that is the hallmark of our democracy, is a man to be strictly accountable for the truth of his words? If he is, what becomes of opinion, caricature, satire, humor? The issues raised by these questions are not as clear as that posed by Holmes' epigram, and the effort to resolve them has required a complex progress through Anglo-American legal history.

"Where there's a wrong, there's a remedy," the ancient common law maxim ran, and for centuries before the American Revolution the law protected a man's reputation from calumny by permitting suits for libel (if the defamatory words were written) or slander (if they were spoken).\*

The damage done by words is peculiar, differing in important ways from the harm done by, say, breach of contract or an assault. We teach children that "sticks and stones may break my bones, but words can never hurt me"; the phrase may reduce the number of schoolyard fights, but it is a lie. Words can inflict grave harm, though the injury might be invisible, the extent indeterminate and the path and duration unknown and unknowable. Repair of the damage may be well-nigh impossible: "The truth never catches up with the lie." The elusive nature of the damage done by libel led the law to develop special principles applicable only to such instances.

Before passing to a discussion of civil actions for libel and slander, a few words should be said about the political crime of seditious libel, widely prosecuted in England during the turbulent 16th, 17th and 18th centuries. Punishment for speech sprang from the monarch's

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\*Except where noted, the term libel will be used for both.



natural interest in self-preservation. Clearly, words critical of the king (or later the government) could undermine the sovereign's strength. From this it was a short step to the logical — though to our ears foreign — proposition that “the greater the truth, the greater the libel,” for true words were recognized to be more dangerous than false. It is now generally agreed that the First Amendment was intended to outlaw prosecutions for seditious libel, leaving to the civil law the principle that truth is a complete defense to libel.

Common law defamation, as it existed at the time the Constitution was adopted, consisted merely of writing or saying injurious words. If such language were published (a term that included any statement or repetition), the law presumed malice on proof of injury. But, although it was said that malice was an element of libel, the harm done to the victim, not the evil intent of the speaker, lay at the heart of the action. Thus, mere negligence in expression, even words published with good faith belief in their truth, could be libelous.

Certain kinds of words were held to be by their very nature so harmful that injury was presumed from the publication of them. These forms of libel and slander *per se* included allegations of criminal conduct, loathsome disease, improper conduct of a business or unchastity in a woman (though not a man). In libel but not slander, the harm was generally considered to arise *per se* where the defamatory meaning was apparent on the face of the words, without reference to other facts. Where there was *per se* defamation, a plaintiff needed to show no more to recover at least nominal damages, because injury was held to arise from the fact of publication. This was the law's response to the peculiar difficulty of demonstrating or valuing damage to reputation.

Once publication of defamatory words was proved, the defendant had the opportunity to show that the utterance was privileged, for instance that the words were true. Privileged communication (as that term applied in libel action) was a complete defense to the plaintiff's claim.

Some of the unique characteristics of a libel case were illustrated in the famous 19th-century action between the painter James MacNeil Whistler and John Ruskin, a greatly respected art critic and professor. Ruskin reviewed a show in which several of the artist's paintings appeared, and gave his opinion of the work by referring to “the Cockney impudence” of “a cockscomb [who asks] 200 guineas for flinging a pot of paint in the public's face.” Whistler sued and won a judgment for a farthing, one-quarter of a penny. The damages may have been nominal, but the effect of the verdict was not. Whistler, who loved publicity, got a great deal of it, while Ruskin's career as a public man was ruined; he resigned his professorship and went into seclusion. This case demonstrates an important aspect of libel: just as the injury may be immeasurable, so vindication by judge and jury may be more important than monetary damages. Whistler was unusual among persons libeled, however, in that he benefited more from the publicity of the trial than Ruskin's words had hurt him; in most cases the victim is never fully recompensed, in reputation or money.

Libel suits are intended to deter would-be practitioners of the art or trade of defamation; that, along with compensation for injury, is why the law permits them. But the availability of such suits may also deter people from expressing themselves on controversial subjects for fear of arousing litigation. Even at the time the Constitution was framed, common law recognized that libel suits would affect the way people chose to exercise the right of free speech.

For instance, there is no reason why the truth should be a defense against libel. The kings of England were right: true words do hurt more than false ones, if only because they are more likely to be believed. Each of us knows, too, that there are times when etiquette, good taste or a desire for peaceful relationships suggest the use of a tactful lie. But as a society we believe it so important to encourage the truth that we will not permit recovery for the harm it causes, however great the scandal that results.

Truth, however, is not the only defining characteristic of protected speech. Even in the early years of the republic there were times when untrue words were protected, as in the course of legislative debate or an attorney's presentation to a court. In such cases, truth took a back seat to the interests of free expression, because those interests demanded that there should be room to err. James Madison has been widely quoted: “Some degree of abuse is inseparable from the proper use of everything, and in no instance is this more true than of the press”; his words apply as well to any spoken, written or printed expression.

The First Amendment wrote the right of free speech into our basic law. Its words are general, majestic and magisterial. In contrast, the common law privileges protected untruth only in specific situations. The broad principle of free expression necessarily conflicts with the right to recover for damage to reputation.



Congress shall make no law ... abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances

United States Constitution  
Amendment 1

The potential collision between the First Amendment and libel laws did not become apparent for many years after the Constitution was written, and for a simple reason: when the Bill of Rights was adopted in 1791, its provisions applied only to the federal government. Thus, the First Amendment did not protect citizens against state intrusions on the rights of free speech and press (although state constitutions frequently embodied similar protections), and libel actions were primarily the province of the states.

The Fourteenth Amendment, adopted after the Civil War, prohibited states from abridging the "privileges and immunities of citizens," and also required the states to assure all citizens due process of law. More than half a century later, the Supreme Court held that this language made the First Amendment applicable to the states, thereby "incorporating" it through the Fourteenth. Thus, the stage was set for the Supreme Court to consider the effect of the First Amendment's guarantees of free speech and press on state libel laws.

It was in *Gitlow v. New York*, decided in 1925, that the Supreme Court first ruled that the First Amendment applied to the states, although that case did not involve defamation. (Benjamin Gitlow was convicted of advocating the forceful overthrow of the government of New York.) In the years that followed, the Court did tackle some matters related to libel: in 1931 it struck down a state statute providing for prior restraint of publications found to be a nuisance; in 1952, in a case that seems retrograde today, it upheld a criminal group libel statute in Illinois.

For many years after the First Amendment was applicable to the states, the courts failed to acknowledge the conflict between free speech and remedies for defamation. Instead, jurists took refuge in a frequently-repeated dictum that libel is outside the First Amendment — an assertion that lives to this day. That convenient formulation begs the essential question: if we accept that some lies should be protected in the interests of free expression, how far does the Constitution reach to preclude the use of libel to punish — and by implication deter — speech?

Finally, in 1964, the Supreme Court reached this issue, in *New York Times v. Sullivan*. The plaintiff was one of the city commissioners of Montgomery, Alabama, in charge of the police department. He alleged that he was libeled, by implication, in the text of an advertisement supporting the civil rights movement, published in the *Times*. Certain statements in the article were admittedly false. An Alabama jury awarded damages of \$500,000, an enormous sum at the time.

The Supreme Court reversed. It noted that under classic rules of libel, which place the burden of proving truth on the defendant, "critics of official conduct may be deterred from voicing their criticism, even though it is believed to be true and even though it is in fact true, because of doubt whether it can be proved in court or fear of the expense of having to do so. They tend to make only statements which 'steer far wider of the unlawful zone.' The rule thus dampens the vigor and limits the variety of public debate. It is inconsistent with the First and Fourteenth Amendments."

The Court then declared that the interests of free speech require that public officials may be limited to recovering for defamation of his official conduct only if he can show that the statements made were false and made with "actual malice," which is to say with knowledge that the words were false or with reckless disregard of their truth or falsity. That kind of "actual malice" is sometimes known as "*New York Times* malice." (Ironically, this standard, attached to the name of one of the nation's most prestigious newspapers, may reward sloppy editing since mere carelessness would not constitute knowledge of falsity or reckless disregard for the truth.)

*New York Times v. Sullivan* illustrates a curious and little-noticed aspect of the relationship between libel and constitutional law. Mr. Sullivan was an individual whose right to obtain judgment against the newspaper was blocked on grounds that the First Amendment, establishing the nation's interest in free and open debate, was more important than redressing any injury he might have suffered. In other kinds of cases involving the Bill of Rights, it is the individual who attempts to use the Constitution to deflect society's attempt to harm him: e.g., Benjamin Gitlow's futile attempt to avoid prosecution by raising the First Amendment as a shield; Ernesto Miranda's case, successfully argued, that failure to tell him he could have a lawyer violated his right to counsel; or the Jehovah's Witnesses' defense on grounds of religious freedom (also successful) against a law requiring them to take the Pledge of Allegiance. In contrast, in cases involving libel and related issues individuals often face constitutional claims that are frequently asserted by large institutions such as prominent media companies, on behalf of the

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

United States Constitution  
Amendment XIV

public's right to know and debate. This role-reversal may be no more than irony, but if so the irony is deepened by the Supreme Court's reasoning that high standards should be imposed on public officials who seek to recover for libel, because the prominence of such persons gives them access to the press to air their versions of events and so reduces the likelihood that they will be harmed.

In 1967, in *Time, Inc. v. Hill*, the Court expanded the *New York Times* doctrine to include "matters of public interest," i.e., times not restricted to government or civic affairs, thus recognizing that the First Amendment does not limit itself to political matters. The concept that there are certain matters that are of legitimate interest to the public (and, presumably, others that are not) is highly questionable — as in Justice Stanley Reed's observation in an earlier case: "One man's amusement teaches another's doctrine" — and the difficulty inherent in trying to draw the distinction caused the idea to languish until 1985. The legacy of *Time v. Hill* was to create the concept of a "public figure," a person who has been thrust into the limelight, voluntarily or otherwise. (The category was formalized in *Curtis Publishing Co. v. Butts*, decided the same year.) The Hills alleged that they were wrongly portrayed in an article in *Life* magazine which stated that a play then being performed was based on their experiences when they were held hostage by escaped convicts; in fact the play and the novel which preceded it had been fictionalized composites of the experiences of a number of people in similar situations, and the Hills' experience had not included several of the most alarming incidents on which the magazine story was based. Here was a seemingly clear instance of private persons being thrust into public view without their consent,

but on an issue which was of legitimate interest to the public. The Court held (questionably) that it did not have to decide whether a distinction should be made between persons who had become figures voluntarily and those whose notoriety was not sought. It decided that public figures, like public officials, would have to show that the misstatements had been made with "actual malice" in order to recover damages. (The Hills actually sued not for libel, but for invasion of privacy; however, the principles enunciated in their case have been widely attached to libel actions as well.)

Following *Time, Inc. v. Hill*, courts came to recognize still another category: a "limited-purpose" public figure — an individual whose role in the public eye is confined to one or a few subjects; such persons are not restricted to the test of *New York Times* if they are defamed on matters unrelated to their public-figure status, but are subject to that test if the libel is related to the issues on which the individual is a public figure. In some ways, this concept approaches the "public issue" test. The process of line-drawing in such cases can be excruciating: if a school principal is falsely accused of soliciting sex from a prostitute, does that relate to his status as guardian of the morality of the children placed in his care? Is he, then, foreclosed from recovering for libel unless he can meet the strenuous test of proving "actual malice"? No general rule can be formulated.

Restrictions on the right of public officials and public figures to recover may be hard on them — they have the same feelings as the rest of us — but to the dispassionate observer the status of such persons may make them hard to damage. As the press agent's adage goes, "I don't care what you say about me as long as you spell my name right." And, as the Supreme Court has observed, such figures often have easy access to channels of communication through which they can answer their accusers.

It is the private person who is most vulnerable to libel. Not so well known as the public figure, his or her reputation may rest mainly in the opinions of a few people, and so be more likely to be damaged if only a small number believe the lie. He may be thrust into the limelight by the defamatory statement, thus first attracting public attention through publication of libelous words, which he will almost certainly be without the means to answer fully in the public prints.

On the other hand, claims on the basis of the First Amendment are much weaker where private persons are concerned than in the cases of public figures. Robust debate is hardly threatened by the libel claim of an ordinary person as it is in the case, for instance, of a government official who complains of criticism of his conduct in office. In the former case, the public interest is best served by close adherence to truth and there is little harm in penalizing falsity; in the latter situation, our interest in vigorous discussion of issues tolerates departures from truth where the bad faith of the speaker cannot be proved.

In 1974, in *Gertz v. Robert Welch, Inc.*, the Supreme Court dealt with the relation between the First Amendment and the libel claim of a private person. The question before the Court was whether constitutional protection attached to the publication of defamatory material about an individual who is neither a public official nor a public figure; in H. L. Mencken's categorization of "the great, the near-great and the near," this plaintiff was the last.

Elmer Gertz, an attorney, was retained by the family of a youth who had been killed by a Chicago policeman. Illinois authorities prosecuted the officer, who was convicted of second degree murder. Gertz's function was to represent the family in a civil action against the policeman. The John Birch Society magazine, *American Opinion*, published an article alleging that the police officer had been the victim of a frame-up and accusing Gertz of being the architect; he was also accused of being a communist, and the article implied that he had a criminal record. The statements were false, but arguably touched on matters of interest to the public.

For the Court, Justice Lewis Powell began by stating that there is no constitutional value in false statements, because they do not advance society's interest in uninhibited, robust and wide-open debate on public issues; however, he avoided the error of holding that such statements were outside the protection of the First Amendment, quoting Madison and *New York Times v. Sullivan* on the need to leave room for error lest expression of truth be deterred.

The opinion went on, however, to note that a balance should be struck between freedom of the press and the legitimate state interest underlying the law of libel, which, as Justice Potter Stewart had noted in an earlier case, "reflects no more than our basic concept of the essential dignity and worth of every human being."

The Court held that states may determine the standards for imposing liability for defamation upon private persons, as long as they do not impose a standard of liability without fault; thus, although negligent misstatement could be sufficient for recovery, the old rule that the mere fact of publication would suffice was declared unconstitutional. The Court also declared that states may not permit the award of punitive damages — those damages which might be imposed independent of a showing of proven harm — unless "actual malice" is present. This holding was limited to cases involving matters of "public issues" — thereby resurrecting the doctrine first raised in *Time v. Hill* in the 1985 case of *Dun & Bradstreet, Inc. v. Greenmoss Builders, Inc.*

Justice Byron White, in a long dissenting opinion in *Gertz*, argued that the Court had cut the props from under the traditional law of libel, gutting the concept of libel *per se* by requiring proof of culpable conduct in addition to the defamatory utterance. He suggested that words that are injurious on their face should put the publisher on notice of the injury that will result, and that the Constitution should not be held to require that defendants be freed from the burden of showing such words to be true or paying for the damages caused. White also expressed doubt that the Court's rule was necessary to protect the press as it now exists.

Justice White's spirited defense of the victims of falsehood is appealing, but the majority in *Gertz* probably struck the right balance between the needs of the First Amendment and the claims of libel plaintiffs. The difficulty of drawing lines between public and private issues makes the traditional rule, requiring the defendant to prove the truth of his statements,

constitutionally untenable. White is on stronger ground in cases of libel *per se*, where the words may serve as their own warning, but the rule set out in *Gertz* should not, as a practical matter, place a serious obstacle on plaintiffs so defamed. A person wrongly accused of having AIDS, for instance, should have little difficulty proving "actual malice" if the author and publisher failed to check their sources with utmost care: the gravity of the allegation would lead any court or jury to impose such a burden on them. If, however, the defendants can show that they took every possible step to verify their facts, would not punishing them for the fortuity of untruth be likely to deter others from writing about an important subject?

The most recent substantial development in the constitutional law came in the 1986 case of *Philadelphia Newspapers, Inc. v. Hepps* in which a deeply divided Supreme Court declared that private persons defamed on matters of public concern must carry the burden of proving the falsity of the defendant's speech. In so doing, the Court brought private plaintiffs quite close to the position in which public officials were placed in *New York Times v. Sullivan*, reversing the common law precept that it was up to the defendant to prove truth. The Court may thus have recognized, at least implicitly, that issues of free expression are present in almost every public utterance.

This last example points up a final truth about the relationship between the First Amendment and libel: any rule that encourages free expression will bring with it cases of persons damaged by that expression who will have no recourse. They are the people who pay the price for free speech. ■

March 4, 1987

Editor:

It seems to me that Professor Fuchs paints an overly optimistic picture of the future of affirmative action when he states in his article in the Winter 1987 issue of the *Brandeis Review* that:

*There is no movement for group rights in this country, not even among blacks, who view the harder forms of affirmative action such as quotas, goals and timetables as temporary measures . . . My prediction for the future of affirmative action is that while Hispanics and Asians will continue to be counted as members of a protected class for a few years more, the sheer volume and mobility of immigrants . . . will make affirmative action increasingly suspect for all ethnic groups except native-born blacks . . .*

While supporters of affirmative action constantly claim that it is designed only as a temporary expedient, the basic assumption behind the program (that in a nondiscriminatory world all groups would be randomly or proportionately distributed in the nation's occupational structure) is clearly false. Thus it will never be possible to end affirmative action programs. No group in our society is, has ever been, or ever will be so distributed. As a professor at an institution of higher learning, one which allegedly claims to seek truth even unto its innermost parts and which was founded with strong Jewish communal support, Professor Fuchs ought to be more aware of this fact than most Americans, even more aware than most academics. Jews are not randomly distributed throughout the society; even in academia, Jewish faculty members do not distribute themselves randomly by type of institution or by subject matter taught.

Since no group in our society is randomly or proportionately distributed, by the perverse logic of the proponents of affirmative action, all Americans ought to be eligible for the "benefits" of affirmative action. For instance, whites are grossly "underrepresented" in the National Basketball Association (mean salary of about \$350,000). Why aren't whites entitled to an affirmative action plan for professional basketball?

It is nonsensical to believe that those groups which have been anointed under affirmative action will voluntarily give up their status. One merely has to observe the behavior of Asian Americans to see the falseness of Professor Fuchs's claim. Despite the fact that their incomes and educational levels far exceed the national averages, Asian Americans refuse to give up their benefits under these programs. In fact, Asian Americans are complaining that they are not receiving equitable treatment from the admissions offices of some of the nation's most prestigious universities. If this group will not voluntarily relinquish their benefits from affirmative action, it is a chimera to believe that other groups which are far less successful in our society will do so voluntarily.

One small point illustrates that Professor Fuchs knows the truth but refuses to admit it. He states that eventually affirmative action programs will be increasingly suspect for all ethnic groups except "native-born blacks." But the fact of the matter is that all blacks, irrespective of their birthplace, are entitled, under the laws and logic of affirmative action, to be included in such programs. No such program has ever distinguished blacks on the basis of their birthplace. Professor Fuchs does imply what other commentators have noted: there is a considerable difference between the achievements of blacks born in the United States and those who were born in other countries, particularly in the Caribbean.

As for Professor Fuchs' claim that there is no movement for group rights in America, he is clearly whistling in the dark. Here are some of the forces who are pursuing such a program: most federal judges, the Democratic Party, as exemplified in its recent presidential campaign platforms, the National Council of English Teachers, and the National Education Association. Professor Fuchs and others of his persuasion cannot accept the fact that there are group differences and that they matter. The liberal hope that group differences would be irrelevant in a modern democratic society has proven to be false.

Sincerely,

Joel Margolis '65  
326 State Street  
Albany, NY 12210



President Evelyn E. Handler receives an honorary degree.  
Photo by Kimberley Park.

## President Handler at Pittsburgh

President Evelyn E. Handler, at a ceremony dedicating the University of Pittsburgh's new Honors College, said that Americans understand the value of education, but lack the will to make it a national priority. The president spoke at the dedication on February 24, when she received an honorary doctor of science degree as part of the University of Pittsburgh's year-long bicentennial celebration.

The nation's economic ability to compete is viewed as a current crisis, Handler said, and "many people are now looking to education as the long-term solution." Repositioning America in the world economic marketplace will require of future generations "the quality of thought and the quality of mind developed and honed through a liberal education," she continued. "It has been shown that our schools enable young people to become creative rather than merely technically proficient, and I would contend that it is the liberal arts —

well-taught — that makes the critical difference." Other prominent participants in the celebration at the University of Pittsburgh included Helmut Schmidt, former chancellor of West Germany, and Kingman Brewster, former Yale University president.

## Annual Palm Beach Fund-Raiser

Contributions of about \$13.5 million were announced at Brandeis' Palm Beach fund-raising event, held on February 8. "The work of the Palm Beach Committee and the success of its effort auger well for the continuing success of our capital campaign," said President Evelyn E. Handler, who spent three weeks in Palm Beach working with the committee and prospective donors. The event was cochaired this year by Brandeis Trustees Edwin E. Hokin of Chicago and Carl J. Shapiro of Boston.

Money raised at Palm Beach includes \$600,000 for the University's deficit elimination program and \$2 million for general operating purposes, with the balance earmarked for the \$200 million Campaign for Brandeis. Handler noted that she was particularly encouraged by the involvement of alumni, who pledged \$670,500 this year, compared with \$13,500 last year. Handler felt that Brandeis has reached an age where alumni are able to assume responsibility for substantial financial support. She said that the names of donors of the major gifts pledged at the fund-raiser will be announced after all details are worked out.

## Divestment

As the national media continue to follow discussions and protests against apartheid on campuses across the country, Brandeis has received a share of the attention. Brandeis students have been active in the support of the blacks of South Africa and have been critical of the University's investment policy in companies doing business with South Africa.

The administration at Brandeis, as well as the students, have examined the University's policies in that regard for well over a decade. In 1977, the Board of Trustees created an Advisory Committee on Shareholder Responsibility (ACSR) to monitor portfolio corporations and to report on practices that "violate widely shared ethical norms." At that time, Brandeis decided to adopt the Sullivan principles and to divest of companies doing business with the government or military of South Africa.

Brandeis students were among the first in the country to erect a shanty on campus, when in February 1986, they began demonstrating for full divestment. At that time, the University had \$2.2 million invested in companies doing business with South Africa, down from \$3.5 million in late fall 1985.

In April 1986, continuing an evaluation of its investment policy, the Board studied the recommendations of the ACSR and heard five students who favored full divestment. In response, the Board asked the chairman of the ACSR and the Board's Investment Committee to develop a joint proposal for the May board meeting.



In May, students protested strenuously by building a shanty impeding access to the main entrance of Bernstein/Marcus and by obstructing traffic on South Street, Waltham, which resulted in the arrest of 24 protesters. In the summer, two students and one alumnus were found innocent of disorderly conduct, while others were sentenced to six months probation and community service.

At the May meeting of the Board of Trustees, on the recommendation of the joint report of the ACSR and the Investment Committee, the Trustees adopted a new policy providing for immediate preparation for full divestment, but deferred the final divestment decision until May 1987. They also voted to prohibit new investments in companies doing business with South Africa and to review carefully current holdings.

In October 1986, after finding some investments not in compliance with Board policy, Brandeis twice in one month divested holdings worth more than \$700,000. This reduced South Africa-related holdings to \$1.5 million out of a total portfolio of about \$125 million.



The Reverend Diane Moore, the press and students in February during the fast.

In response to petitions from the faculty and student senate, the Board examined the issue again in its December meeting and decided to retain its policy on divestment until May 1987. Incited by the reiteration of policy, the students escalated their demonstrations at a sit-in on December 4, resulting in the arrest of 20 students for disorderly conduct; 10 days later, three more students and two alumni were arrested for disrupting the University's affirmative action office and the sponsored programs office. Later in December about 100 students stayed overnight in the Goldfarb Library in a peaceful study-in each night for almost two weeks.

In addition, in the middle of December, students and some faculty began a partial fast; in January they skipped lunch on Tuesdays. In mid-January, students held around-the-clock vigils until February 1. In support of the students' position, the University's three chaplains — Rabbi Albert Axelrad, the Reverend Diane Moore and the Reverend Maurice Loiselle — held a two-week liquids-only fast to press the administration to divest, encouraging others to donate money or lunch tickets to OXFAM, thereby raising \$125.00 for that cause. The partial fasts of December and

January continue. Each day of the fast, about 20 to 100 people gather for a 15-minute silent vigil to show their solidarity. Supporters solicited about 400 signatures for a petition to send to the Board of Trustees.

Throughout the last two years or so, Brandeis students have joined students at other institutions to demonstrate against apartheid policies or have conducted demonstrations and rallies against the government of South Africa on the Brandeis campus.

It is expected that the Board will make a full review of its investment policy at its May meeting. Meanwhile, in early March, the head of the Board's Investment Committee, Charles Goodman, met with the ACSR to discuss the issues surrounding investment policy. As the *Review* goes to press, some members of the Board of Trustees and President Evelyn Handler are meeting with student representatives to discuss the various issues on divestment in an open forum. In a parallel action, President Handler is scheduled to outline the University's investment policies and issues in an open letter to the Brandeis community. The next issue of the *Brandeis Review* will report on the May meeting of the Board.

## Pew Grant for Health Policy Program

Brandeis and Boston University have been awarded a \$2.6 million grant by the Pew Memorial Trust, continuing for four years their collaborative program of advanced education in health policy. The initiative began under a \$3 million, five-year Pew grant that permitted Brandeis' Heller School's Bigel Institute and Boston University's Health Policy Institute to establish a unique, three-part program to train people for leadership in national health policy. The program is under the direction of Stuart H. Altman, dean of the Heller School at Brandeis, and Richard H. Egdahl, vice president for academic health affairs at Boston University.

The approach includes an accelerated academic component leading to a Ph.D. in health policy. Candidates are limited to individuals who already hold advanced degrees and have considerable health policy experience in the private or public sectors.

## Brandeis Graduate School of Management Feasibility Study

President Evelyn E. Handler has appointed a 10-member committee of academicians and experts in the fields of business and management to consider and make recommendations regarding the feasibility of establishing a graduate school of management at Brandeis University. The Feasibility Study Committee, chaired by John W. Hennessey, C. H. Jones Professor of Management at Dartmouth College, is expected to report its findings to the Board of Trustees at their April meeting.

The committee was created in fall 1986 as an outgrowth of the recommendations made to the President by the Academic Planning Committee in its January 1986 report concerning suggestions for new professional programs. These programs were proposed by the President in the October 1985 *Institutional and Academic Strategic Planning* document.

Hennessey and Diana B. Beaudoin, executive director to the committee, spent many hours meeting with representative faculty groups, administrators and alumni on campus, and talking with special resource people across the country about the world of management and business schools.



Other members of the committee are Julian Cohen, senior partner, Leatherbee & Company Realtors; Brandeis Trustee Stanley H. Feldberg, chairman, executive committee, Zayre Corp.; Lawrence E. Fouraker, professor emeritus, Harvard Business School; Donald N. Frey, chairman and chief executive officer, Bell & Howell Company; Reuben Mark, chairman, president and chief executive officer, Colgate-Palmolive Company; Michael P. Schulhof '70, director and chairman of strategic planning, Sony Corporation of America; Irving S. Shapiro, esquire, Skadden, Arps, Slate, Meagher & Flom; Leonard Silk, economics columnist, *The New York Times*; and James R. Lackner, provost and dean of the faculty, Brandeis University.

Over the course of six months the committee has met several times and assembled a wide range of information. An important part of the committee's work involved keeping the Brandeis community apprised of their progress. A number of major national studies, statistical reports, journal and newspaper articles, business school catalogs and other important research material collected during the study have been placed on reserve in the Brandeis library for those who want to read more about the project.

The Board of Trustees is not expected to act on the committee's recommendations in April, but will forward the report to its Academic Affairs and Planning Committees for possible action in May. Copies of the report will be made available to the Academic Planning Committee, the Faculty Senate, the School Councils, and a copy will be placed on reserve in the library for the campus community.

The Brandeis University men's basketball team, under the direction of first-year head coach Kevin O'Brien, hustled their way to an 11-14 record, the best mark since the 1978-79 season. It was an historic season also for guard Stanley House '88 (Cambridge, MA), who became the 16th player in Brandeis history to reach the prestigious 1,000-point mark. When House reached the milestone against Nichols College, he presented the ball to his mother Carol House. He hit for a .528 field goal percentage, tossed .730 from the free throw line, led the team in scoring with an 18.5 average and handed out a team high of 89 assists.

The Judges' most significant win was a 73-71 triumph over Norwich University, a team ranked nationally in the top 20 in Division III. The win was doubly tough, since it was achieved on Norwich's turf, where the Judges overcame an 18-point deficit in the second half. House led the Brandeis charge by scoring 27 points, including the game's final seven. His shot at the buzzer won the game for the Judges.

Brandeis fans were on their feet during the double overtime thriller with Trinity College, which Brandeis won 88-84. Again, it was a comeback by the never-say-die Judges that saved the day. With just 2:34 left, Brandeis trailed by 11 points, but a furious charge led by Rob Toomey '88 (Johnson, RI) pushed the game into overtime. The Judges won the game in the second overtime, when freshman Troy Glover (Irvington, NJ) hit a hoop to put Brandeis ahead by two points and later secured the game by sinking two free throws.

Buoyed by the win, the Judges traveled to Southeastern Massachusetts University to play the undefeated Corsairs, who were ranked fifth in the country in Division III. Trailing by as many as 17 points in the first half and by a score of 75-65 with 3:03 left, they made a comeback for the second night in a row but fell short of a win. David Power '87 (Marlboro, MA) started the charge with a basket. But despite Brandeis' efforts SMU survived with a 76-74 win.

Roger Finderson, a 6-foot-5 inch freshman from Vinton, VA, was a starting forward for the new-look Judges. The name should ring a bell among veteran Brandeis basketball followers, since he is the son of Rudy Finderson '54, the school's all-time career scoring leader with 1,733 points. Roger hit for a season high of 22 points and led the team in three consecutive contests late in the season. Freshman forward Glover averaged 10.5 points and 4.8 rebounds per game. He was the team's top shot blocker with 33. Jamie Bourque '90 (Waltham, MA) scored at an 11.2 clip and was third on the team in assists.

Coach Bill Shipman's fencing team successfully defended its New England Fencing Championship by tying with MIT for the crown this year. The Judges finished the season 13-1 with victories over Harvard and MIT. It was the first time since 1979 that Brandeis beat Harvard and the first time since the 1974-75 season that they defeated MIT.

Terence Gargiulo '90 (Monterey, CA) was the number one foil. He amassed an incredible 41-6 record in his first year and finished sixth in a field of 153 at the under 20 national championships. Larry Saubermann '87 (Houston, TX), a 1985-86 New England champion



Terence Gargiulo '90  
New England champion  
foil

who remained the team's leader this season, established an impressive 38-11 record at number one epee. Other top fencers for the Judges were a pair of seniors, Andy Lesser (Fairfield, CT) and Brian Ross (Silver Spring, MD). Lesser compiled a 23-19 record at number two epee and Ross was tops on the saber crew at 29-16.

The women's fencing team also turned in a superlative season, finishing third in the New England Championships. They recorded an 11-4 season with five talented fencers, led by Melinda Muller '87 (Canton, MA).

The women's basketball team showed a remarkable turnaround this season, running its record to 10-8. Pam Vaughan '90 (Waltham, MA) led the team in scoring with a 15.2 points per game average. She was named ECAC Division III Rookie of the



Steinfeld '87 (Monsey, NY) captained the team from her backcourt position and scored a career high 29 points against Emerson.

At the conclusion of the season, Donna Devlin, head coach of women's basketball at Brandeis for the past six seasons, announced her retirement from coaching. She will devote more time to her duties as associate director of women's athletics and head of the department of physical education. Devlin's career record stands at 257-102 (67-52 at Brandeis), the 12th best winning percentage in NCAA Division III at .716. Her 257 career victories place her fourth in NCAA Division III.



Week in January. She was the team's top free throw shooter at .750 and topped the team in steals with 86. Second on the team in assists with 64, she averaged close to five rebounds per game. Paula Bartkus '90 (Worcester, MA) averaged 13.2 points per game and was second on the team in rebounding at 6.5. She was honored as ECAC Division III Rookie of the Week after scoring a season high 29 points against Tufts University.

A third freshman, point guard Lara King (Rollinsford, NH), averaged 10.8 points per game. She led the team in assists with 94 and was second on the team in steals. Junior Chris Corsac represented a steadying influence. The team's leading scorer and rebounder last season, Corsac continued her fine play, upping her scoring average to 14.8 and leading the team in rebounding at an even 10.0. Brenda

Coach Norm Levine's men's indoor track team finished second at the New England Division III Championships held at Colby College. It was the Judges second year in a row in the number two spot. Freshman Chris Simpson (Falmouth, MA) was the champion in the 800-meter race, running at 1:56.43. The mile relay team turned in its best time of the season at the championships by winning the event in a time of 3:36.15. Ty Hanewich '87 (Attleboro, MA), S. Y. Kim '87 (Park Ridge, NJ), Mitch Lerner '89 (Middletown, CT) and Mark Mahoney (East Greenwich, RI), the team's top sprinter, combined for the victory. Senior Dave Langdon '87 (Dedham, MA) Brandeis' top man in the 1500-meter race, placed second in a meet at Tufts.



Christine Brace '87 (Red Bank, NJ) has been a bright spot for the women's indoor track team. She set a new Brandeis record with 3088 points in the women's pentathlon at the Greater Boston Championships (GBC), placing second. Brace finished second in the shot put in the same meet with a throw of 38'6". Nicole Fogarty '89 (Heath, MA) set a new school record with a time of 4:42.43 in the 1500-meter trials at the women's New England Championships. An All-American in cross country, she placed fifth in a strong field at the GBCs.

In swimming and diving, coach Jim Zotz' men's and women's teams received outstanding individual performances from several people. Alan Corcos '87 (Portland, OR) qualified for the NCAA Division III Championships in both the 100 breaststroke and 200 breaststroke. Steve Ruskin '87 (Ogden, UT) set two new school marks in the 200 butterfly and the 400 individual medley.

The women's team had its best performance at the New England Championships, setting 20 school records. Daphne Barak '87 (New York, NY) and Missy Neumann '87 (Phoenixville, PA) were two of the key performers.

As they begin the spring season, coach Peter Varney's baseball team loses only one starter from last season's Greater Boston League champion team, which finished with a 22-11 record. Bob Boutin '87 (Fall River, MA), a two-time All-New England performer and an Academic All-American, will captain the 1987 team.

by John Molloy



## Faculty

**Lucy Sprague Mitchell**  
*The Making of a Modern Woman*

**Joyce Antler '63**, associate professor of American studies and chair of the Women's Studies Program

Yale University Press

Antler presents the story of Lucy Sprague Mitchell, an important progressive reformer and educator, and shows how her personal life as wife and mother both influenced and interfered with her professional life. Mitchell rejected the limits of her Victorian upbringing and fought to enlarge women's contributions to society by challenging restrictive sex roles. She developed methods to educate the "whole child," combining social reform goals with scientific method and a cooperative, nurturant style. Antler uses the example of Mitchell's life to illuminate the possibilities of her time, place and generation.

*Chronicle of Research in the History of Education*

**Martin Gibbs**, Abraham S. and Gertrude Burg Professor in Life Sciences, and Carla Carlson, editors

Charles F. Kettering Foundation

This book presents research needs in the context of newer demands on agriculture, and expands discussion of science policy. The potential for biotechnology to provide agriculture with new products and plant cultivars has changed the emphasis, number and kinds of institutions engaged in agricultural

research. These changes demand a reevaluation of social, political and policy issues that govern the nature and intensity of relevant research.

**Alice A. Kelikian**, assistant professor of history  
*Town and Country Under Fascism: The Transformation of Brescia, 1915-1922*

Clarendon/Oxford University Press

Kelikian draws attention to the persisting complexity of class conflict in Italy during the aftermath of the Great War. She explores the economic and political consequences of World War I by tracing the origins of fascism in Brescia. A key manufacturing center of Italy, Brescia exemplified the commercial diversity and social heterogeneity that slowed the establishment of a dictatorship in the country. The book shows how Mussolini's movement played town against country in the seizure of power by placing demands on government which liberalism failed to fulfill.

**Helena Michie**, assistant professor of English and American literature

Oxford University Press

Michie explores highly coded and contradictory Victorian representations of the female body as they appear in a wide variety of texts: paintings, poems, novels, etiquette and medical books, sex manuals and pornography. She uses deconstructive, Lacanian psychoanalytic and feminist viewpoints to discuss the intersection of concepts of woman, body and language. Her thesis is that various parts of the body — particularly hair,

arms and hands — stood as metaphors, making an art based on fetish and metaphor. Michie argues that feminist writers inherited these practices of creating a fragmented and erased female body.

**Jehuda Reinharz**, Richard Koret Professor of Modern Jewish History and director, Tauber Institute; editor

University Press of New England/Brandeis

The first comprehensive book to address the complexities and diversity of the Jewish response to antisemitism, it looks at the ways in which Jewish communities and their leaders have reacted to discrimination and persecution. Starting with an introduction that places antisemitism in its historical context, this collection of 22 essays by distinguished scholars analyzes Jewish communities' responses from Russia to Argentina over the past 200 years. With one section devoted to essays on the Holocaust, the book covers the full geographical and chronological range of this important topic.

## Alumni

**Rosanna Hertz**, '75  
*Negotiating Time: Women's Work, Family, and Gender Equity*

University of California Press

Through a series of interviews, Hertz uncovers the dynamics of modern dual-career marriages as husbands and wives cope with issues of equality, money, having children and taking care of them. She argues that the

demands of the corporate world — and the power of corporations to influence employees' private lives — and the advantages of high dual incomes shape these marriages, so that little pressure is put on employers to take family concerns into account. Hertz also finds that the existence of two incomes does not necessarily guarantee that traditional gender roles will be altered. She confronts the dilemmas and possibilities of modern marriages by placing them in an economic and social context.

*The Revolutions of Sexuality: Experiences of Family Planning Workers*

**Carole Joffe** '67

Temple University Press

The author deals with modern society's struggle to define the proper relationship between the state and private lives of citizens. In a unique approach to the continuing controversy concerning abortion and birth control, this book reveals the thoughts, feelings and actions of the counselors who are directly involved in the delivery of family planning services. Joffe discusses how counselors handle the complex situations they face, and what steps they take to make this work more interesting and less emotionally overwhelming. The counselors' reflections reveal the inadequacy of the prevailing concepts of birth control in America, and their experiences and visions suggest a more complex, humane and contextualized approach to the regulation of sexuality.

*Negotiating Time: New Scheduling Options in the Legal Profession*

**Linda Marks '62 and Karyn Feiden**

**New Ways to Work**

This book is for professionals who want more flexibility in their working lives, and for the private law firms, corporate legal departments, public interest groups and government agencies that need to know how they will benefit from offering new options. The authors include an overview of the changing social and economic circumstances that make workplace flexibility crucial. They look at policies for personal leave and how legal organizations handle the issue, at working part time and ways to overcome resistance to this concept and at the innovative option of job sharing.

*Soviet Emigre Artists: 1918 and Work in the USSR and the United States*

**Marilyn Rueschemeyer, Ph.D. '78, with Igor Golomshok and Janet Kennedy**

**Sharpe**

The turmoil of the Soviet art world in 1962 — caused by Nikita Khrushchev's distaste for modernist works of painting and sculpture — sent many of these artists to the United States, despite the effects this move had on their lives and careers. They now live and work here, often in relative obscurity, although their nonconformity to the canons of socialist realism once brought them world attention. The authors use essays based on interviews with the émigré Soviet artists to reveal a new perspective on the lives and work of these artists, the difficulties they encounter in two different

cultural worlds and the transition as they turn from one world to another.

*Noli et Satis: A Cultural History of Dieting, Faddism and Fat*

**Hillel Schwartz '69**

**Free Press**

In this history of dieting, Schwartz lends insight into the American character and the deep-seated moral discomforts rooted in the nation's Puritan tradition. Tracing America's fight against fat back 150 years, Schwartz demonstrates how high culture and popular culture conspire to make obesity a dreaded disease and weight-watching a normal and seductive part of everyday life. He pulls together a diverse range of case studies and anecdotes from literature, diaries and advertisements, as well as interviews with faddists and weight loss entrepreneurs, to show how Americans — in reaction to an abundant society — treat dieting as an act of redemption.

**Stuart Altman**  
Sol C. Chaikin Professor of National Health Policy and dean of the Heller School, wrote "The Medicare Prospective Payment System" for the *Western Journal of Medicine*.

**Allen Anderson**  
assistant professor of music, had his trio, *Zephyro*. *Zephyro*, for clarinet, cello and piano performed in San Francisco by Earplay. It has also been scheduled by Speculum Musicae for this summer's Holland Festival. *Charette*, his composition written for Speculum Musicae in 1984, will soon be published by Margun Music.

**Erik Payne Butler**  
lecturer, senior research associate and director of the Center for Human Resources, received a \$22,000 grant from the National Youth Employment Coalition for the project, "Futures for Youth: An International Challenge." Butler and Andrew Hahn, assistant dean of the Heller School, also received a grant of \$455,000 from the Commonwealth Fund to direct the management of the Career Beginners Program.

**Graham Campbell**  
assistant professor of fine arts, showed his work in an exhibition, *Graham Campbell: Recent Paintings*, at the CDS Gallery in New York City.

**Peter Conrad**  
associate professor of sociology, returned after a year as visiting fellow in the Department of Social Medicine and Health Policy at Harvard Medical School. He also published "The Noncompliant Patient in Search of Autonomy" in the Hastings Center Report.

**Stanley Deser**  
Emd and Nathan S. Ancel Professor of Physics, was invited by the University of Toronto to deliver a physics colloquium and by the University of Maryland as a special visitor in particle physics. He was nominated by the American Physical Society to serve on the Heineman Prize in Mathematical Physics Committee for two years.

**Gunnar Dybwad**  
professor emeritus of human development, and Rosemary Dybwad, retired research associate, both at the Heller School, received the 1986 Kennedy International Awards in Mental Retardation. The Dybwads were honored for their "longstanding collaborative dedication to the needs of individuals throughout the world who are mentally retarded."

**Herman T. Epstein**  
professor of biophysics, was elected to the board of directors of the Orton Dyslexia Society at its annual meeting. The Society, comprised of teachers and physicians, sponsors teaching programs for children with dyslexia.

**Gerald D. Fasman**  
Louis and Bessie Rosenfield Professor of Biochemistry, gave invited lectures at Harvard Medical School and GenBank, Bolt, Beranek and Newman in Cambridge, MA, on "Prediction of Protein Structure." He was appointed to the National Advisory Committee of the Protein Identification Resource at the National Biomedical Center, Washington, DC, and to the Advisory Board of the Molecular Biology Computer Research Resource at the Dana-Farber Cancer Institute.

the Meyer and Walter Jaffe Professor of American Civilization and Politics, was the major speaker at an all-university forum at Florida International University where he spoke on "The American Ethnic Pattern: Where Does Miami Fit?" He also spoke to the Board of Governors of the American Jewish Committee on "New Patterns in American Pluralism: Some Questions for the Jewish Community" and at Smith College on "The Politics of Immigration: Challenges and Reforms." His review essay, "The Two Faces of Capitalism: Asian Immigration of the United States," appeared in the *Journal of American Ethnic History*.

**Ray Steele Burtz**  
lecturer and senior research associate at the Heller School, received a grant of \$185,000 from the Commission on College Retirement to direct a project, "Developing a Long-Term Care Insurance Plan for College and University Faculty and Staff." He also received a \$50,000 grant from the Robert Wood Johnson Foundation to direct a study identifying key management issues in social health maintenance organizations.

**Ernest Grunwald**  
Henry F. Fischbach Professor of Chemistry, wrote an article, "Model for the Structure of the Liquid Water Network," for the *Journal of American Chemical Society*.

**Martin Halpern**  
Samuel and Sylvia Schulman Professor of Theater Arts, has written a play, *Day Six*, which is currently running at the Baldwin Theater in New York City, with Tony award winner Len Cariou in the leading role.

**Samuel H. Herington**  
professor of chemistry, reviewed the book *Comprehensive Chemical Kinetics, Volume 25: Diffusion-Limited Reactions* in the *Journal of American Chemical Society*.

**James C. McPartick**  
professor of chemistry, wrote an article, "Fragmentations and Rearrangements in Organic Synthesis," for the *Journal of American Chemical Society*. He is also directing a project on synthesis of isoquinoline compounds, which received a \$32,000 grant from the Hoffmann-La Roche, Inc.

**Milton Hindus**  
professor emeritus of English, delivered a paper on Celine at the annual convention of the Modern Language Association of America in New York City. He published an introduction to a new edition of the book, *By The Waters of Manhattan*, by Charles Reznikoff.

**Robert C. Hunt**  
associate professor of anthropology, presented a paper entitled "The Positive Identification of a Social Constraint on Production: Irrigated Agriculture in Mexico" at the Overseas Development Institute in London and at the International Agricultural Seminar at Cornell University. He also read a paper entitled "Impact of the Aswan High Dam: Agricultural Ecology" at the 85th annual meeting of the American Anthropological Association in Philadelphia.

**Lucienne J. Jucy-Pons**  
associate professor and chair of the Department of Classical and Oriental Studies, was appointed to the editorial board of *Vergilius*, a scholarly journal dedicated to publishing articles, book reviews and recent developments concerning the life and works of the poet Vergil.

**Theodore Kazantzi**  
Laurie Professor of Theater Arts, appeared with the American Repertory Theater in the role of General Wilmer in the play, *End of the World with Symposium to Follow*.

**Ann Giga Koloski-Ostrow**  
lecturer in classical and oriental studies, participated in a special session on the archaeology of the house and household at the annual joint meetings of the Archaeological Institute of America and the American Philological Association in San Antonio, and delivered a paper, "The Sarno Bath Complex at Pompeii: Precursor to the Ostian *Insula*?" which will appear in the *American Journal of Archaeology*.

**Kevin S. Larsen**  
assistant professor of Romance and comparative literature, organized and chaired a special section, "Gabriel Miró, Alicante and the World Beyond," at the annual Modern Language Association Convention in New York City.

**Leslie A. McArthur**  
professor and chair of psychology, was invited to present a paper, "Cross-Cultural Agreement in Person Perception," to the Princeton University Department of Psychology.

**Stuart Volpert**  
associate professor of politics, presented papers on the changing roles of Congress and the judiciary at a conference on the Constitution held at Harvard. He also delivered lectures at the Heller School, the Harvard Center for American Political Studies and the Mount Holyoke College Sesquicentennial celebration in Aspen. In addition to working on a book for the Brookings Institution, he is participating in an Environmental Protection Agency-National Academy of Sciences project on cost-benefit analysis, chairing an American Political Science Association dissertation prize committee and serving as cochairman of the Boston area Olin Foundation faculty seminar on constitutionalism.

**Christopher Miller**  
professor of biochemistry, received a \$54,540 grant from the Muscular Dystrophy Association to direct a project on "Specific Inhibitor of Calcium-Activated Potassium Channels of Skeletal Muscle."

**Robin Feuer Miller**  
associate professor of Germanic and Slavic languages, lectured in Chicago at a National Endowment for the Humanities symposium. The occasion was the opening of a Soviet exhibition of art, *Russia, The Land, The People: Russian Painting, 1850-1910*, which will also appear at the Fogg Art Museum.

Robert Morris  
professor of social planning  
emeritus at the Heller  
School, chaired a one-week  
working conference of the  
International Study Group  
on Trends in the Welfare  
State where nine industrial  
countries were  
represented. The  
discussions will be  
published by the  
McCormack Public Policy  
Institute, University of  
Massachusetts. He also  
chairs the Advisory  
Committee of the Dean of  
the Graduate School,  
University of  
Massachusetts-Boston, on  
development of a Ph.D.  
program in gerontology. He  
gave lectures at Fordham  
University, and  
participated in an  
invitational U.S.-Israel  
conference at Florida  
International University  
on "Approaches to Linking  
Research and Policy."

Alfred Nisonoff  
professor of biology and  
Rosenstiel Basic Medical  
Sciences Research Center,  
received a \$65,025 grant  
from the United States  
Department of Health and  
Human Services' National  
Institute of Allergy and  
Infectious Diseases to  
direct a project titled  
"Idiotypic Analysis of the  
Antibody Repertoire."

Gila Ramras-Rauch  
visiting associate professor  
of Hebrew literature, won  
an award from the  
National Endowment for  
the Humanities for  
research in conjunction  
with a book, *The Image of  
the Arab in Israeli  
Literature*.

Alfred Redfield  
professor of physics and  
biochemistry and  
Rosenstiel Basic Medical  
Sciences Research Center,  
published an article,  
"Assignment of Proton  
Amide Resonance of T4  
Lyozyme by  $^{13}\text{C}$  and  $^{15}\text{N}$   
Multiple Isotopic  
Labeling," in the *Journal of  
American Chemical  
Society*.

Shulamit Reinharz  
assistant professor of  
sociology, had her article,  
"Patriarchal Pontifications,"  
published in  
*Transaction/SOCIETY*.  
She wrote a chapter,  
"Loving and Hating One's  
Elders: Twin Themes in  
Legend and Literature," for  
*Elder Abuse: Conflict in  
the Family*, edited by Karl  
Pilleme and Rosalie Wolf.  
She also presented a paper  
entitled "The Role of  
Women in the Emergence  
of the Kibbutz: Three  
Sociological Observations"  
at the Association for  
Jewish Studies 18th annual  
meeting. Her article,  
"Friends or Foes:  
Gerontological and  
Feminist Theory,"  
appeared in *Women's  
Studies International  
Forum*.

Myron Rosenblum  
professor of chemistry,  
gave an invited talk at  
New York University and  
at Temple University on  
the subject of Stereo and  
Enantioselective  
Reactions of Organoiron  
Reagents. He also received  
a \$71,535 grant from the  
United States Department  
of Health and Human  
Services' National  
Institute of General  
Medical Sciences to direct  
a project entitled "Vinyl  
Ether-Iron Complexes —  
New Organic Synthons."

Zick Rubin  
Louis and Frances Salvage  
Professor of Social  
Psychology, authored a  
note entitled  
"Parent-Child Loyalty and  
Testimonial Privilege,"  
which appeared in the  
*Harvard Law Review*.

Silvan S. Schweber  
professor of physics and  
the History of Ideas,  
attended colloquia on the  
History of Quantum Field  
Theory at the Department  
of Physics at the  
University of Maryland,  
Notre Dame University  
and Indiana University. He  
also presented papers to  
the philosophy department  
of Notre Dame University  
and to the annual meeting  
of the Philosophy of  
Science Association. He  
was an invited speaker at a  
conference on Testing  
Theories of Scientific  
Change at Blacksburg, VA,  
presented a paper on  
"Instruments and Theories"  
at the annual meeting of  
the History of Science in  
Pittsburgh and lectured on  
"Charles Darwin and John  
Herschel" to the Graduate  
Program in Victorian  
Studies at Indiana  
University. During the  
spring semester he is a  
visiting professor in the  
History of Science at  
Harvard.

Barry Snider  
professor of chemistry,  
wrote an article on "Lewis  
Acid Catalyzed Inter- and  
Intramolecular  $[2 + 2]$   
Cycloadditions of  
Conjugated Allenic Esters  
to Alkenes," which  
appeared in the *Journal of  
American Chemical  
Society*.

Susan Staves  
professor of English, gave a  
lecture, "Fielding and the  
Comedy of Attempted  
Rape," at Houghton  
Library, Harvard  
University, as part of a  
symposium celebrating the  
opening of the Hyde  
Collection exhibition,  
*New Books by Fielding*.

Stanley Wallack  
lecturer and senior  
research associate at the  
Heller School, received a  
\$139,516 grant from the  
Robert Wood Johnson  
Foundation to direct  
"Life-Care-at-Home  
Communities."

Kalpana P. White  
associate professor of  
biology, received a grant of  
\$67,072 from the United  
States Department of  
Health and Human  
Services' National  
Institute of Neurological  
and Communicative  
Disorders and Stroke to  
direct a project titled  
"Drosophila Neural  
Development Role of  
Biogenic Amines."

Irving Kenneth Zola  
professor of sociology,  
presented "The Language  
of Disability — Dilemmas  
of Practice and Politics"  
at the 85th annual meeting  
of the American  
Anthropological  
Association. He published  
several articles, including  
"The Independent Living  
Movement: Promise and  
Challenge" in *Toward the  
21st Century*, Proceedings  
of the 1986 International  
Conference in  
Rehabilitation in Ottawa,  
Canada; "Illness  
Behavior — A Political  
Analysis" in the  
Proceedings of the Second  
International Conference  
on Illness Behavior in  
Toronto, Canada; and  
"The Medicalization of  
Aging and Disability:  
Problems and Prospects"  
in *Toward a Unified  
Agenda*, Proceedings of a  
National Conference on  
Disability and Aging in  
Racine, Wisconsin.



# Alumni

## The Pioneer Class of '52

When the Class of 1952 returns to campus in May for the first 35th reunion in the history of the University, it will be continuing the pioneer tradition that has characterized the class since it enrolled in September 1948.

Most members of the Class of '52 were born in 1930, at the dawn of the Depression, and their childhood spanned the traumatic era of World War II. Many were first generation Americans and the first in their families to attend college. "Life was different then," comments Mayor Rossman '52, "and values were different. There was nothing particularly courageous or gutsy about the Class of '52. We had lived and experienced the effects of the Depression, the War, the Holocaust, the Marshall Plan, McCarthyism. Today everybody is waiting for somebody else to get things done. Everybody picks out his own picket on the fence of life and sits on it while waiting to see who will fall off. In 1948 there were no fences; you did for yourself, or it didn't get done."

The tiny, original class of 107 remains self-conscious about its role and the need to set an example for future classes. Today, 15 classmates are members of the Brandeis Inner Family. Three members of the class — Paul Levenson, Robert Shapiro and Gustav Ranis — are Trustees of the University. Five others are Fellows: Alan R. Greenwald, Peter A. Kessner, Max J. Perlitsch, Natasha Litvich Saltzman and Edward Stavis; and an additional seven have been elected Presidents' Councilors: Phylis Levins Acker and Sanders H. Acker, S. Alexander Banks, June Saftel Goldman, Lynne Shoolman Isaacson, Audrey Wine Werner and Carl S. Werner. Of a remaining 94 persons in the "original cast," a high level of commitment and continuing participation in the life of its *alma mater* represents exemplary stewardship. The class has taken heed of their yearbook dedication to Justice Louis D. Brandeis, who said that a University "must ever be mindful that education is a precious treasure transmitted — a sacred trust to be held, used and enjoyed, and if possible strengthened, then passed on to others upon the same trust."

June Saftel Goldman, in her 10th reunion yearbook, put it this way: "my dedication to Brandeis has enriched my life immeasurably. I am proud to be an alumna of Brandeis and proud to be able

*The Common Room of the Castle was the site of the first annual Beaux Arts Ball.*



*For best brandeis, we all cars on campus -- decorated with streamers and banners -- paraded with horns blaring to Cambridge and Harvard Square.*



to take an active part in the growth and development of the University through the National Women's Committee. Since the day we entered Brandeis, we were acknowledged as the first; the 'first' to attend classes, the 'first' to live on campus, the 'first' to graduate and the 'first' graduates to make our mark on society. Brandeis is a young university and looks to us to take the initiative to support and uphold the fine reputation that has been established. We must carry this responsibility."

It is clear that the Class of '52 created the mold. At Brandeis, the attitude of the fledgling university was that everyone could be a leader, that an opportunity existed for everyone who desired to found an organization, write its constitution and be its president. University Trustee Paul Levenson remembers that "we invented everything: the newspaper, the yearbook, even our songs." He recalls a song test in which the entire campus participated to select an *alma mater*, a marching song and a hymn. Some 30 songs were written, sung and voted upon. Levenson's was the winning entry in the *alma mater* category, a number that he based upon the trumpet part of Brahms' *Academic Festival Overture*, and for which he wrote the lyrics. It was presented by the Kendall Hall Boys Chorus. "Last November, on our first Founder's Day, it was a tremendously moving experience for



*Brandeis' first football team, designated the Judges, were victorious over Maine Maritime Academy in Castine at their first battle.*

me to hear the Brandeis *alma mater* played by the Brandeis Festival Band as we marched into Spingold Auditorium, surrounded by our teachers, our classmates, our fellow alumni and friends," Levenson says.

The late 1940s and early 1950s were a time of strict social mores and codes. Women wore carefully waved pageboys, little veiled hats and gloves and served tea to a stream of visiting dignitaries in Smith Hall, the women's dorm, on Sunday afternoon. June Saftel Goldman recalls with mock horror and relish the memorable Sunday when "we substituted brandy for the alcohol in the warmer and disaster occurred. We melted the beautiful silver pot that I had borrowed from a family friend."



The student handbook in the early days reveals the *in loco parentis* role expected of the students. It features four pages of procedures for signing in and out, with different rules in effect on week nights and weekends.

No one was allowed to sign out to leave campus after 11:30 pm on weeknights.

No girl was permitted to leave the campus alone after 7:00 pm. In an emergency, "she may receive special permission to go out alone, provided that she does not return on foot."



Wearing Brandeis sweatshirts, letter sweaters and other garb, members of the Class of 1952 prepare to boost Brandeis.

On weeknights, "all freshmen, sophomores and juniors must sign in by midnight and remain in the dormitory until 7:00 am."

Penalties for rule infraction were established by the Interdorm Council with the approval of the Proctorial Board and the Administrative Committee of the Faculty. "Any incident of more than 15 minutes lateness is automatically referred to the Proctorial Board. Each girl is allowed an accumulation of 15 minutes tardiness per year in returning to her dormitory before punishment will be effected."

Rule 22, like Catch 22, was famous in its day. It reads, "All students are expected to conduct themselves at all times, both on and off campus, in an orderly fashion. Disorderly and improper conduct may result in expulsion or other penalties."

"Women students may not receive men [including fathers, brothers and uncles, etc.] in their rooms. Likewise men students may not receive women."

And finally, "Neatness of dress is expected at all times. On Sundays and holidays women are expected to wear skirts or dresses and men suits and ties. The cafeteria will not serve any students not properly attired."

The yearbook, reflecting high jinks of a more naive era, is full of references to water fights to relieve mid-term tension, during which "no one dared venture forth without a raincoat or umbrella, and during which the girls resisted the onslaught with tons of soapsuds as the invaders were finally forced to retire." On Tuesday nights, the class gathered in the Commons Room to enjoy the novelty of Uncle Miltie (Berle) on small-screen TV. And there were "High Charlie" variety shows, record hops, an annual Sno-Ball at the Copley Plaza, a Walpurgisnacht, a Spring Frolic, a Sadie Hawkins Day Dance at Longwood Towers and the Beaux Arts costume ball in the Commons Room, which was won one year by a couple in Grecian togas.

The collegiate fun was interspersed with a stellar array of national figures who delivered addresses on campus during those years. Some of these

luminaries include Eleanor Roosevelt, David Ben Gurion, Felix Frankfurter, William O. Douglas, Margaret Mead, Lewis Mumford, Will Herberg, Martin Buber, Paul Tillich, Eric Fromm, Jacques Maritain and Sidney Hook.

Publisher and panelist of *What's My Line?* Bennett Cerf reportedly helped Professor Ludwig Lewisohn rescue his omnipresent cat "Cupcake" from a nearby tree. Phyllis Levins Acker, 35th reunion chairman, recalls the time she was mimicking the attractive Mrs. Lewisohn, and Professor Lewisohn — who lived in the Castle — came upon the scene, chuckling and applauding the performance of the drama major.

Dr. Carl Werner remembers when he and classmate Gus Ranis were assigned to a remedial speech class. "Gus had a German accent and I had a slight stammer," he explains. "At the end of the course, Gus had the stammer and I had the accent." The Ackers relate the story of the time they cut a French class to attend a football game. Dr. Joseph Cheskis reportedly took attendance in his French class and called on the 5'6" Acker. There was no answer. Cheskis moved on through the roster, murmuring that Acker must be on the football team.

The memories of uniqueness and adventure, of pace-setting and leadership, of being always the big brother, always the senior class, keep tumbling forth as members of the class of '52 recall their salad days at Brandeis and look forward to reunion. But the class remains young in spirit, and looks to the future with optimism as well.

"A 35th reunion?" writes Penny Peirez Abrams incredulously. "That seems to me like something my parents would attend. Where have the years gone?" She and her husband plan to come to the reunion from their home in Charlotte Amalie, St. Thomas, Virgin Islands.

For Evelyn Singer Simha, membership in the first class began a unique affiliation with Brandeis, in that she would participate in every sphere of activity at the University. She was the first alumna to become a faculty member, returning to teach French language and literature from 1961 to 1967, after preparing an honors doctorate at Yale. When Dr. Sachar first saw her at a welcoming reception for new faculty members, he said to those in the receiving line, "Here's Evie. This is what I call a brilliant return on an

## Profile

investment!" As an assistant professor of French, Simha also created the first linguistics course, an interdepartmental effort that laid the foundation for today's program. In 1978, during President Marver Bernstein's administration, Simha was appointed executive assistant to the President. She has served as a senior member of the administration since then, with responsibility for directing the Alumni Admissions Council, the Brandeis Creative Arts Awards Program, the Brandeis University Press and the University's Endowed Public Lecture Series.

Diana Laskin Siegal relates that the Brandeis family feeling of the early years is still alive. "I feel deep affection for my friends who have moved around and met each other through the years so that they are also friends of each other and of my children." She reports that her daughter Naomi and Laura Heller's daughter Judith are getting reacquainted now that both are in Denver. She also credits classmates Marilyn Bentov, Inge Fowler and Judy Kass, as well as other Brandeis friends from later classes, for their assistance in her forthcoming book, *Ourselves Growing Older*. Siegal remains active in peace and disarmament movements "to be sure we're still here for our 50th Reunion in 2002."

Miriam Smith Miller reports that "after 35 years I have entered a wonderful new phase of my life. Three sons have finished college and the nest is empty." Despite bouts of illness for both herself and husband Mike, she views the future with delight. "It's now the season to widen my horizons, to take courses simply for the pleasure of learning, to travel. Life is busy and interesting, with too much to do — but there's time now to sort out what I want to do."

Joyce Posner Fishman sounds at peace as she writes of celebrating 38 good years of marriage and anticipating the birth of a first grandchild. Last year she was named leading sales representative in North America for World Book/Child Craft. Her philosophy "is based on the importance of having honest and meaningful relationships. To me, to have a longstanding association in which understanding, acceptance and love prevail represents the greatest success."

Max Perlitsch, in characterizing the class, said, "we were all ready to take on a challenging environment. Each

one of us would have qualified to get on a wagon-train heading west" if the opportunity had presented itself.

There is some disagreement about whether students enrolling in Brandeis' first class were risk-takers. University Trustee Norman Rabb says "yes." About the pioneer class registering for charter membership in an organization whose stability was much in doubt he says, "of course they were taking a big risk to enroll in a brand new university with no endowment." But colleague Paul Levenson '52 qualifies that statement somewhat. "I didn't regard coming to Brandeis as a risk until I started applying to law schools," he says. "But I applied to many, and was rejected only by one. My personal view at the time was that the American Jewish community wasn't going to let Brandeis fail."

"Brandeis University may be called the miracle of higher education," says Rabb. "Imagine that today Brandeis is one of only 57 out of 3000 schools to be elected to membership in the elite Association of American Universities." Still active on the Board of Trustees, former chairman Rabb was the youngest member of its first Board, at a time when many colleges had a quota system for accepting Jewish students and when Brandeis was still only a dream among Jewish leaders. He recalls an initial planning meeting, and a strong presentation made by Trustee-chairman-to-be George Alpert in which Alpert declared, "there are 600 Catholic colleges, 1300 Protestant colleges, and even the tiny sect of Quakers boasts Haverford, Bryn Mawr and Swarthmore." At the time, 11 percent of college graduates were Jewish, and still there was no Jewish-sponsored college or university. "The Jewish community has a debt to pay America," Alpert declared. "That speech inspired us," Rabb remembers, and with resolve, the group determined to bring a Jewish-sponsored, nonsectarian, quota-free school into being. A debate over its location ended when Middlesex University failed to achieve accreditation and the property became available. "The only thing we lacked," Rabb recalls, "was a Leland Stanford to set us up with a huge endowment." On the positive side, however, "we were beholden to no one person, but to the entire Jewish community, which has never let us down."

by Catherine Fallon

### Stephen Coan '84: A Kin in Spirit

"My very first day at Brandeis, Cardinal Medeiros came to celebrate Mass and I was asked to participate. When I was introduced to the Cardinal he was told that I planned to become a priest — he smiled politely and said, 'Son, you'd make a fine rabbi.'"

Stephen Coan '84 (pronounced Cohen) didn't have the heart to tell the Cardinal that he was an Irish Catholic from Newton, Massachusetts, who chose Brandeis because of its academic reputation, because it offered a perspective different from his own and because it provided him with scholarship assistance. And yes, he wanted to become a priest.

"Brandeis," says Coan, "gave me the opportunity to study a wide range of areas. It also helped me to come closer to deciding that I really did want to enter the priesthood. You cannot take your faith for granted at Brandeis — it was a real eye opener for me to have someone walk into my dorm room and ask what my rosary beads were all about."

Coan devoted much of his four years on campus to the Catholic Student Organization, which he founded partly to give Catholic students a greater sense of presence on campus. Catholics make up approximately 10 percent of the Brandeis student body. Coan was also active in the Bethlehem Chapel community, serving as program director for two years.

"It is rare on most campuses," he says, "for a Catholic student to be able to attend Mass or vespers every day. Not so at Brandeis. There is a wonderful worship community there." The cofounder of Brandeis Interfaith, Coan worked to promote a better understanding among the different faiths on campus.

As the senior speaker at Commencement 1984, Coan shared the dais with Jaime Cardinal Sin of the Philippines. His Eminence spoke about the increasing polarity throughout the world between the rich and the poor. It clearly made an impression upon the young graduate, as that continues to be one of his primary concerns. In fact, he now spends much time ministering to the poor in Kentucky.



But before going South, Coan devoted two more years to Brandeis as assistant to the director of admissions. In that capacity, he traveled throughout the country talking with high school students about Brandeis and about their hopes for the future.

Coan then began his studies for the priesthood under the auspices of Glenmary Home Missioners in Kentucky. Though Glenmary was founded in 1939, it came to fruition in 1948, around the time when Brandeis opened its doors. "Like Brandeis," remarks Coan, "Glenmary has a sense of mission, a pioneering spirit."

Glenmary took shape in the late 1930s when Father William Howard, Bishop of Baltimore, Maryland, saw that the needs of millions of people in the rural areas and small towns were left unattended by the predominantly urban-centered American Catholic Church. A particular concern of Glenmary's ministry is outreach to poor and needy people and the promotion of ecumenical relations among the people and churches of the South.

The Catholic population in Ohio and Butler counties hovers at just about one percent, even less than at Brandeis. As a candidate for the priesthood there, Coan spends some of his time in classes but devotes a larger part of his waking hours to his work with families, and particularly teenagers. As a certified youth minister, Coan's work includes anything and everything from counseling to carpentry to hospital visits.

The rural areas of the South are experiencing serious economic difficulties that in turn compound the conventional problems experienced in growing up. As a result, the high school dropout rate in many of these areas is high. Coan works with many of these kids and says that while the trappings of their lives are different from those of the kids he's worked with in Massachusetts, they nevertheless share many of the same hopes and dreams.

"There's a rich culture and tradition, one rooted in the earth. The sense of community is exceedingly strong, stemming in part from the number of large families in the area. I am constantly being asked, 'Are you kin?' though my accent usually answers for me. I certainly do feel like kin in spirit."

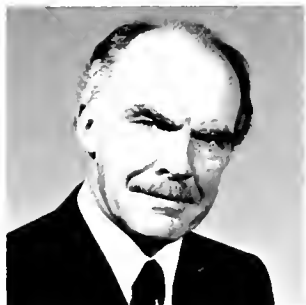


It's clear that Coan feels the kinship keenly. He talks of his priesthood candidacy as "a courtship process building upon a relationship with God through other people." In light of the serious economic problems of the region, these people, the people of Ohio and Butler counties in Kentucky, lead lives that "are sometimes maddening, frustrating and overwhelming, but there is a basic joy about life and a solid understanding that shines through, giving even the most destitute among us a ray of hope." Why else would the citizens erect a sign at the entrance to Hartford, Kentucky, that reads "Home of 2,000 Happy People and a Few Soreheads"?

by Ellen Keir

'54

**William W. Marsh** was appointed executive vice president of Radio Free Europe/Radio Liberty, Inc., by the Board for International



Broadcasting. The radios broadcast in 22 languages and provide news reports and analyses to areas such as Eastern Europe, the Baltic States, the Soviet Union and Afghanistan, which are often denied access to Western political information. William works at the Munich, West Germany, headquarters and is primarily responsible for programming and policy. Prior to his appointment, he had been director of Radio in the American Sector (RIAS) in Berlin.

'55

**Richard Wernick**, who won the Pulitzer Prize in Music for his *Visions of Terror and Wonder*, has won another honor, this time for his *Violin Concerto*. He was first prize cowinner in the ninth annual Friedman Awards presented by the Kennedy Center in Washington, DC, for the best new American orchestral work. Richard is professor of music at the University of Pennsylvania.

'57

**Janet Cohen David's** review of Susie Orbach's latest book about anorexia nervosa, *Hunger Strike* (W. W. Norton), was published in *Social and Health Review* magazine.

**Diana Kurz** presented her solo exhibition of paintings at "Palais de Justice" in



Aix-en-Provence, France, in June 1986. Diana completed her paintings while she lived in Paris from August 1985 to April 1986.

**Wynne Wolkenberg Miller**, who was cofounder and executive director of Continuum, Inc., is facilitator of a workshop called "Money, Work and Personal Purpose" in Newton, MA. Wynne is editor of *Starting the Job Search* and has designed and delivered career-related programs for over 12 years.

'59

**Edward Friedman** was awarded a Guggenheim Fellowship to pursue his work on a book entitled *Maoist Socialism and the Leninist State*. The book involves a theoretical and comparative exploration of how Maoist initiatives at work in the Leninist state bring new horrors instead of rectifying previous horrors of Stalinism.

**Letty Cottin Pogrebin's** sixth book, *Among Friends: Who We Like, Why We Like Them, and What We Do With Them*, was published by McGraw Hill. Letty was the winner of the 1986 Certificate of Commendation of the National Council on Family Relations, an award given to a person who has consistently supported causes to strengthen and enhance family living in the United States. She also has been a Fellow of both the Cummington Community of the Arts and the Edna St. Vincent Mulla Colony of the Arts.

'60

**Stephen Bertman** wrote *Doorways through Time: The Romance of Archaeology* (Jeremy P. Tarcher/St. Martin's Press). The foreword to his book was written by Stephen's professor at Brandeis, Cyrus H. Gordon. Stephen is professor of classical and modern languages, literatures and civilizations at the University of Windsor in Windsor, Ontario.

**Robert Sekuler** was named John Evans Professor of Neuroscience at Northwestern University in Evanston, IL. Robert, whose research focuses on age-related changes in vision and on mathematical models of motion perception, continues to hold the rank of professor in three departments at Northwestern: neurobiology and physiology, psychology and ophthalmology. A former chairman of the Committee on Vision of the National Academy of Sciences/National Research Council, he is author of more than 100 scientific articles and recently coauthored a best-selling textbook, *Perception* (Alfred Knopf, 1985). He also serves as associate dean in Northwestern's College of Arts and Sciences.

'62

**Shirley Gersten-Hoisington** was elected partner of the Boston law firm of Warner & Stackpole. She became the first woman



partner of the firm's five-member governing executive committee. Shirley specializes in commercial and real estate development, and has headed the firm's real estate law department for the past two years.

'66

**James Klosty's** book, *Merce Cunningham*, has been republished by Proscenium Publications in a Limelight Edition. Last summer, having discovered that he could sing, James pretended to be Ezio Pinza in *South Pacific* for the Falmouth, Woodstock and Bucks County Playhouses. He admits that he doubts he fooled anyone.

**David E. Wucher** is the rabbi of Temple Beth El in Overland Park, KS. He is also adjunct professor in the Department of Theology and Religion at Rockhurst College in Kansas City, KS.

'67

**Ina Weitzman** and Donald Moorehead announced the birth of their third daughter Chava Leah. She joins her sisters Ariann and Arielle, ages six and two. Ina is in private practice as a clinical psychologist in La Mesa, CA.

'68

**Donald G. Drapkin** has long been one of Wall Street's top takeover lawyers, known for his strategic skills and grasp of business principles. After years as a partner of the law firm of Skadden, Arps, Slate, Meagher & Flom, Donald recently left the firm to assume the position of chairman and chief executive of Alpine Associates, a new investment firm.

**Frank J. Faltus** is chief of psychiatry for the Providence, RI V.A. Medical Center and assistant professor of psychiatry and human behavior at Brown University.

'69

**Linda Feigenbaum Hecker** has been promoted to the position of supervisory teacher at Landmark College, a new college for high potential dyslexic students, located in Putney, VT.



**Jane Phillips-Conroy**, biological anthropologist and associate professor of anatomy and anthropology at Washington University School of Medicine, returned to East Africa in 1986 to continue her field work on baboons. Jane is a research associate of Addis Ababa University in Ethiopia as well, and she takes students and faculty into the field with her as she makes contact with and studies troops of baboons. Her field work took place in Tanzania and Ethiopia.

**David E. Pitt** has become *The New York Times* foreign correspondent in Seoul, Korea, having previously served as assistant foreign editor. David, who joined *The Times* in



1978, was married last September to Martha Greenough, supervisor of banking at the New York Times Company.

**Lynn G. Weissberg** is a partner in the Boston Law firm of Stern & Shapiro where she specializes in civil rights litigation. She also is a supervising attorney for Students for Public Interest Law, a clinical program at Harvard Law School.

'70

**Maralee Gordon** has retired from her job as coordinator of Bar/Bat Mitzvah Education at a Chicago area synagogue to devote full attention to her children. Benjamin Isaac, born on July 29, 1986, joins brothers Ari and Jacob, ages 10 and six. Maralee and her husband Leo Schlosberg recently moved to Woodstock, IL.

**Melissa Cohen Hommer** and her husband Dan were happy to announce the birth of their fourth child Zachary Cohen on November 4, 1986.

'71

**Allen Alter** has been named deputy foreign editor of CBS News. He spent most of the summer on assignment in Paris, Rabat, Berlin and Tel Aviv.

**Jack Dembowitz** was married to Randi Bergstein on September 7, 1986 in Allentown, PA. Jack is an investment broker at Smith Barney, Harris Upham & Co., Inc. in Cherry Hill, NJ. Randi teaches hotel administration at Drexel University in Philadelphia. They live in Cherry Hill, NJ.

**David M. Epstein** was appointed director of leadership and resource development of the Jerusalem Association for Neighborhood Self-Management, which is implementing a municipal decentralization plan for Jewish and Arab neighborhoods in Jerusalem, Israel. He and his wife **Judy Feirstein MA '75**, a career counselor, are expecting their third child.

**Adele Wolfson** and Daniel Seeley were pleased to announce the birth of their daughter Tamar Rachel Wolfson-Seeley on December 15, 1986. Tamar has two older brothers, Keene and Ethan, ages 14 and two. Adele is an assistant professor of chemistry at Wellesley College, and Dan is an astrophysicist turned biochemist, considering a career in carpentry.

'72

**Randy Glasser Kovacs** and her husband Menachem joyfully announced the birth of Chana Bayla, new sister to Yossi, Shneur, Shalom, Rivka and Meir. Randy continues her singing and teaching at the Jewish Community Center, and Menachem is chairman of the sociology department of Montgomery College in Rockville, MD.

**Michael Littman** is an associate professor with tenure in the mechanical and aerospace engineering department at Princeton University. **Marion Katz Littman** is an associate involved with commercial litigation for the Philadelphia law firm of Pepper, Hamilton & Scheetz. They have two children, two-year-old Emily Owen and her baby brother Eric Maxwell. Marion and Michael would love to hear from old friends passing through the Philadelphia area.

**Joseph Ruben** directed the movie thriller, *The Stepfather*, released to theaters in the winter. Critic Pauline Kael called the movie "a beautiful piece of construction" and describes Joseph as a "craftsman" and "entertainer" who "turns the plain into precise."

'73

**Nancy Shulman Bloomberg** and her husband Marty were blessed with the birth of a son Scott Philip on October 12, 1986, in Keene, NH.

**Debra Kay** received her MBA from Saint Mary's College in Moraga, CA, in September 1986. She was promoted to operations manager for Pro Media, a company which specializes in the installation of sound reinforcement systems.

**Caren Saphirstein Kimenker** was appointed associate director of Nontraditional Insurance Systems Development at



Connecticut Mutual, a member of CM Alliance. She joined Connecticut Mutual as a data processing officer in 1983.

**John Petrowsky** received a PhD in English from Indiana University-Bloomington in 1981. He had taught for several years at Northeastern University and also worked for two years as a high-tech public relations writer for a major Boston advertising firm. John has discovered a new career as a residential real estate broker in the Boston area, currently employed by Hunneman & Co., Inc., in their Cambridge office.

**Naomi Cohen Sacks** and her husband Marc were proud to announce the arrival of Daniel William on September 22, 1986. He joins three-year-old sister Deborah Elizabeth. Naomi is a senior programmer for Information Resources in Waltham, and the family lives in Watertown, MA.

**Shelden Sacks** and his wife Andrea were proud to announce the birth of their first child Samantha Meredith on July 19, 1986. One week earlier, Shelden received his Fellowship Award in the Academy of General Dentistry.

'74

**Richard Dionne**, a corporate and real estate lawyer, was made a partner of the Boston and Washington law firm of Mintz, Levin, Cohn, Ferris, Glovsky and Popeo, P.C.

**Wendy Gatof Malina** and her husband Richard were pleased to announce the birth of their second child Emily Jill on June 24, 1986. Emily joins her sister Catherine Helen, three years her senior.

'75

**Terrie M. Williams**, a member-at-large of the Brandeis Alumni Association Board of Directors, was elected vice president of Essence Communications, Inc. in December 1986.

**Matthew Klionsky**, after completing medical school and an internship, earned an MBA in finance and health administration from the Center for Health Administration Studies at the University of Chicago Graduate School of Business in 1982. He has begun his third year at the Health Data Institute in Lexington, MA, working on health-related studies and research projects.



**Beth Anne Wolfson** married Joseph Levens on July 27, 1986, in Berlin Chapel at Brandeis. Beth is an attorney with New England Electrical System in Westborough, MA, and first flutist with the Leite Winds in Lowell, MA.

**Darrell Hayden** is account manager of Landor Associates, the world's largest strategic design consulting firm. Before joining Landor, Darrell coordinated the print graphics program for the Los Angeles 1984 Olympic Games, supervised projects including US Sprint and Barclays Bank and managed accounts for clients such as Honda and the Pasadena Tournament of Roses as account executive at Hinsche Associates. He and his wife Brenda Ehler have a two-year-old son Tyler Dean.

**Carol Nevius Jones** has been pursuing an almost unquenchable craving for adventure and travel for many years. After graduation she worked on a kibbutz in Israel and explored Greece and the Soviet Union. In summer 1986, after five years of working on a cruise ship in the Caribbean, Carol and her husband Hugh Jones set off to explore and experience the South Pacific. Their journey by boat, which has included much fishing, scuba diving and visiting of many small islands, will end for now in either New Zealand or Australia.

**Lou Woolf and Sarah Spivak Woolf** announced the birth of their son Joshua Spencer on September 23, 1986. Josh joins his sister Rebecca, age three.

**Deidre A. Davis**, an attorney in private practice in New Jersey, has been elected to the board of directors of the National Council on Independent Living (for persons with disabilities) and will serve as the organization's secretary. Deidre also serves as a consultant to New Jersey's largest independent living center.

**Karen Hayworth Hainbach** and her husband Richard joyfully announced the birth of their son Geoffrey Howard on August 29, 1986. Both Karen and Richard are practicing law in New York City.

**Mark B. Lonstein** is chief resident in orthopedic surgery at the George Washington University Medical Center. He recently presented a paper, "Neurofibrosarcoma in Neurofibromatosis," to the 53rd Annual Convention of the American Academy of Orthopedic Surgeons in New Orleans. He also presented a research paper, "Treatment of Unicameral Bone Cysts," to the American Orthopedic Association's Residents Conference in Los Angeles. In July 1987, Mark will start a fellowship in spine surgery at the Southwestern Medical School-Texas Back Institute in Dallas.

**Kim Schneider** is assistant professor of anthropology at Wichita State University in Kansas. As part of what she calls her "community service," she assists the local homicide squad by identifying dead bodies and linking bones and teeth to missing persons. She is known to some as "Dr. Bones."

**David Alexander**, who wrote the program *How to Lead Effectively* for CRM/McGraw-Hill Films, was recently awarded a "Silver Angel" at the International Television Association/L.A. Video Festival in Los Angeles. The program was competing in the Training and Education Division.

**Karen Whitman Alfred** and her husband Rick were delighted to announce the birth of their son Craig Daniel on December 9, 1986. Craig is welcomed by his brother Joshua Benjamin.

**Linda Field Elkin** and her husband Larry joyfully celebrated the birth of their daughter Jessica Diane on June 26, 1986.

**Neil J. Kressel** reports that business is doing well for his consulting firm, Kressel Marketing Associates. Neil also is assistant professor of psychology at William Patterson College of New Jersey. He recently presented two papers to the American Psychological Association in Washington, and other research will appear shortly in *Political Psychology* and *Small Group Behavior*. He has completed 250 pages of a novel set in East Quad at Brandeis.

**Harry A. Lebowitz** has left the Navy and is enjoying his first year as resident in ophthalmology at Yale-New Haven Hospital.

**Bill Levinson** departed Finley, Kumble for Mudge, Rose, Alexander & Ferndon, Los Angeles office, to continue his practice in public finance.

**Mazelle Ablon Noble** is the creator and owner of Mazel & Sechel, Inc., better known as Mazelle's Cheesecakes. Originating from a wager regarding who could make the best cheesecake in the world, the business has prospered through six years and dozens of cheesecake flavors. Mazelle sells her desserts to restaurants, hotels, caterers and universities throughout Texas.

**Serena E. Sara** and her husband Edwin Zaslow were proud to announce the birth of their first child Naomi Ann. Serena is a chiropractor in South Miami, FL, and is certified in sports injuries and applied kinesiology. Edwin is an attorney.

**Michelle Sokol Benjamin and Louis H. Benjamin** '78 joyfully announced the arrival of Joshua Michael on March 2, 1986. Michelle practices international trade law with New York's Weil, Gotshal & Manges. Lou is a litigator with New York's Kaye, Scholer, Fierman, Hays & Handler.

**Holly Shaw Boyer** and her husband Alan joyfully announced the birth of their daughter Ronna Michelle on July 11, 1986.

**Drew Alan Brodsky** is doing a fellowship in pediatric anesthesiology at the University of California-San Francisco.

**Evan Krame** left the Internal Revenue Service to found the law firm of Strum, Marx & Krame in Washington, DC. He and his wife Jodi expect their first child in June 1987.

**Norma Richman** has decided to go into teaching after a lucrative but unfulfilling career in state bureaucracy. In May she will receive her master of arts in teaching from Tufts University and plans to be certified in English for secondary schools. Norma also plans to marry Ira Vogel this summer, and they hope to settle in the Portland, ME, area.

**Menelaos A. Voulgaropoulos** began his first year of residency in internal medicine at St. Vincent's Medical Center in Staten Island, NY, after graduating from the six-year medical school in Thessaloniki, Greece.

**Scott L. Corwin** was selected "one of 37 of the state's most promising leaders" by Leadership New Jersey, a consortium of state-wide executives. Scott is vice president of corporate planning and strategy for Caliper Management, Inc. and is president of Caliper Consulting International, Inc.

**Deborah Cummis** is working in the CBS Television Network Affiliate Relations Department. She is also attending graduate school at New York University for her master's degree in liberal studies, a program designed to promote graduate work in interdisciplinary fields. Debby is working on a program involving both media and politics.

**Ellen Friedland and David Molton** '79 were thrilled to announce the birth of their first child Ianel Sara on July 28, 1986. Ellen is a founding member of the Manhattan law firm of Berkowitz & Friedland, and David is a narcotics prosecutor in New York City.

**Mark Matulef** is the author of "Target Efficiency of State Single Family Housing Programs" in *Evaluation Review*; "Focus on Chicago" in *The Journal of Housing and Strategies for Successful Economic Development*.

**Barbra Rabson** traveled to Nepal, "hung out" in Kathmandu and climbed 18,500 feet to see Mount Everest up close.

**Amy Beth Taublieb** received her PhD in psychology, and she teaches at Medaille College, Canisius College and Buffalo State University College in New York. In addition, she is a psychotherapist with the Phobia Treatment Program of Western New York.

**Nancy Tobkes** received her PhD in biochemistry from Columbia University in May 1986. She married John Lunt in April 1986, and the couple lives in New York City.



**Ken Walpert and Roberta Schor Walpert** were delighted to announce the birth of their son Adam Samuel on October 19, 1986. Ken is manager of systems at Kwasha Lipton in Fort Lee, NJ. Roberta is a real estate attorney in Rochelle Park, NJ.

'81

**Barry Auskern** received his MS in environmental education from the National Audubon Society Expedition Institute. He spent the past two-and-a-half years hiking, canoeing and backpacking across America with the Institute. Last fall Barry was in Newfoundland, where he saw caribou, moose, bald eagles and black bear.

**Gregg Bennett and Julie Blinderman Bennett** announced the birth of their son Jeremy Adam on October 1, 1986.

**Anat Frumkin** married Marc Napp on September 7, 1986. The couple lives in Manhattan, where Anat is a senior associate buyer for Lord and Taylor, and Marc is a surgical resident at Mount Sinai Hospital.

**Darlene C. Grant** graduated from Georgetown Law Center in February 1986 and presently works with a law firm in New York.

**Michael A. Klein** received his DO from the New York College of Osteopathic Medicine and is a first-year pediatric resident at Beth Israel Hospital in Manhattan. **Terri Davis Klein** received her MBA in finance from Pace University and is a free-lance editorial assistant. Their daughter, possible future Brandeisian Heather Rae Klein, is turning two.

**Leslie Barron Matulef** is loan operations specialist at the Adams National Bank of Washington, DC.

**Penny Rosenthal** is promotion director of Dell Books For Young Readers. She also is attending New York University for an MBA.

**Barbara Waldstein** was appointed recruitment coordinator of the MGH Institute of Health Professions in Boston.

'82

**Nicolas Bernheim** is working on the film *Blood Red* in Northern California.

**Gary Edelson** graduated from George Washington University Medical School in June 1986. He currently is a resident of internal medicine at the George Washington University Hospital.

**Gabe Feldman** will be a PGY-2 in psychiatry at the University of Pennsylvania in Philadelphia. (Apologies to him for the gender mix-up two issues ago).

**Teta Moehs**, following her promotion to captain, transferred to the post of materiel manager at the Air Force Medical Center in Wiesbaden, West Germany.

**Old Rights in a New Age: Looking Toward the Nineties**

'Old Rights in a New Age: Looking Toward the Nineties' is the focus of the three-day Alumni College in which participants will examine whether or not the rights guaranteed us by the Constitution are too broad, or not broad enough, in an age where nuclear proliferation, acts of terrorism and the incidence of AIDS and drug abuse are challenging us beyond our capabilities. Or are they? Are we equipped to answer the questions and solve the problems posed by the exigencies of our day?

**Mitchel H. Ochs** was named associate attorney in the law firm of Willkie, Farr & Gallagher in New York City.

**Lauren Simon Ostrow** and her husband Rick proudly announced the birth of their new venture, Del Mar Discs, exclusive seller of compact discs in Del Mar, CA.

**Eric Pomerantz** graduated from Northeastern University Graduate School of Professional Accounting. He is currently with Brown & Brown, Certified Public Accountants, Boston. His wife, **Sally Michael-Pomerantz '83**, is in her third year at Suffolk University Law School. This spring marks the fourth wedding anniversary for the Pomerantzes.

**Susan Burnley Upham** graduated from the University of Massachusetts Medical School in June 1986, after marrying Paul Upham in April 1986. Susan is an intern at the UMASS-Fitchburg Family Practice Residency, and Paul plans to enter the field of internal medicine.

'83

**Robert Baker** is engaged to Julie Knishbacher. He will graduate from the University of Maryland School of Medicine in June 1987 and begin a residency in ophthalmology at the Mayo Clinic in July 1987.

**Debbie Friedman** plans to marry David Gustavson in October 1987.

**Ari H. Jaffe** was married to Marilyn I. Bloch on December 28, 1986. Ari is associated with the legal department of Blue Cross Blue Shield of Ohio. Marilyn is a legal assistant with the law firm of Baker & Hostetler.

From June 19 to 21, Alumni College will approach these and other issues from a wide variety of disciplines. Drawing on human sts, social sciences, natural scientists and art history, the focus will include a look at literary texts and other art forms as expressions of civil liberty issues.

For further information, contact Karen Reis in the Office of Alumni Relations, Brandeis University, Waltham, Massachusetts, 02254-9110, or 617-736-4100.

**Ann S. Kalish** received her JD from Hofstra Law School and passed the New York Bar Exam. At Hofstra, she was research editor for *International Property Investment Journal* and a member of the Tom C. Clark Center for Advocacy Moot Court Board. She is working for the federal government at the Department of Health and Human Services, Office of the General Counsel.

**Iris B. Kliman** and James M. Bloom plan to be married on May 31, 1987. Iris is working on a PhD in synthetic organic chemistry at Boston University, and James is working on a graduate degree in computer science at Brown University.

**Nicholas Kushner** is working as a research associate at a biotechnology company called Cambridge Bioscience Corporation.

**Martha D. Lemer** joined the New York firm of Kaye, Scholer, Fierman, Hays & Handler as an associate, following her graduation from the Georgetown University Law Center.

**Andrew Silfen** is an associate with the law firm of Reisman, Peirce, Reisman & Calica of Garden City, NJ, and New York City. He is concentrating in the areas of corporate, commercial and matrimonial law.

**David Slater** was elected president of the JD/MBA Association of Emory University. After graduation he hopes to lead the "reindustrialization of America."

'84

**Melissa Epstein** received her MS degree from Albert Einstein College of Medicine and presently works as a junior scientist at Lifecodes Corp., NY. Melissa is engaged to Elliot Regenbogen.

## Alumni Term Trustee Nominations

Nominations are sought for alumni term trustees. The committee that reviews the nominations will meet in October to make its recommendations.

Alumni term trustees are elected each year to serve on the Board of Trustees for a five-year term. Nominees must have a record of outstanding contribution to Brandeis and to their own communities.

Suggestions for nominees for the 1988 elections should be sent to the Office of Alumni Relations, Brandeis University, Waltham, Massachusetts 02254-9110, prior to October 1, 1987.

**Lori Kaufman** has been appointed assistant secretary of Irving Trust Company in New York City. Formerly with Citibank, she joined the Master Trust Department of the Master Trust and Custody Division in August 1986.

**Laura Masone**, former director of Dance Artistry, is the assistant director of dance at the 92nd Street Y in New York City. She also is on the dance faculty at Columbia

University where she recently completed her MA in dance education. During the past two years, Laura has directed Abiogenesis, Inc. and the Rebecca Kelly Dance Company and has produced showcases at the Cubiculo Theatre in New York City.

**Mitchell Meyerson** and **Tami Limoni '86** are engaged to be married. Mitch is a student at New York Medical College, and Tami is a student at Harvard Law School.

**Carrie Ungerman** and **Arthur Pinchev** were married in California on August 30, 1986. Carrie attends California Institute of the Arts and directs the art program at Temple Beth Hillel of North Hollywood. Arthur is the associate director of programming for the Brandeis-Bardin Institute.

'85

**Carolyn Elephant** and **Arielle Long** are copresidents of the Cornell Law School Jewish Students Association. Carolyn also has founded a newspaper at Cornell Law, *The Dissent*.

'86

**Paul Bienstock** is a stockbroker working at Russo Securities, a member of the New York Stock Exchange. In Philadelphia on November 23, 1986, having never run a race over 10 kilometers, Paul completed his first marathon in under four hours. He intends to run a few more marathons in the near future.

**Aviva Jezer** and **Marc Bloostein '85** are engaged and will be married in August 1987. Both are presently attending Cornell Law School.

**Cary Zel** is circulation assistant for *Arts & Antiques* magazine in New York City.

## Grad

**Mary Bularzik** is proud to announce that her son **Daniel Bularzik-Muzal** is currently a freshman at Brandeis.

**Liz Coe** received an Emmy Award from the Academy of Television Arts and Sciences for being the supervising producer of *Cagney and Lucy*, the outstanding drama series for 1985-1986.

**Susan Schmidt Dibner** and her husband **Andrew** were honored by the Charles A. Dana Foundation for pioneering achievements in health and higher education. At a special awards luncheon attended by Nancy Reagan, the Dibners were awarded the Foundation's commendation and medallion for their innovative work with the Lifeline system of personal emergency response. The Lifeline system, conceived and developed by the Dibners, enables elderly and disabled persons to call for help merely by pressing a miniature portable button which triggers the sending of identifying information to an emergency response center at a community health facility.

**Sara Geffen** married **Leon Geller** of Newton, MA, on August 24, 1986. Sara is a donor relations officer in the development office at Brandeis. Leon received his MSW from Boston University and is now finishing his studies at New England School of Law.

**Aziz S. Giga** is strategic planning manager for PPG Industries' Chemical Group in Pittsburgh, PA.

**Steven Huberman** was appointed director of planning, allocations and community services of the Jewish Federation of greater Los Angeles. The Federation serves the world's second largest Jewish community, numbering over 500,000 persons.

**Antonio S. Sampson** was appointed president of Ateneo de Davao University in Davao City, Philippines.

**Jeremy J. Shapiro** helped organize the nation's first conference on Computers for Social Change, held in New York City in June 1986.

## Obituary

**Edna Krims '83** of Newton, MA, died in December 1986 after a long illness. Edna was a founder of *The Newton Times* and a Democratic Party activist before her death at the age of 53. She also was involved in the antiwar movement of the Vietnam era well before attending Brandeis.

**Ronald C. Sandler '81** of Worcester, MA, died in October 1986, after a prolonged illness following an accident. A distinguished student at Brandeis, Ronald was just 26 at the time of his death.

## Newsnote

What have you been doing lately? Let the Alumni Office know — and send the photos (black and white photos are preferred) and news that would be of interest to your fellow classmates.

We invite you to submit articles, photos or news of interest to the Alumni Office for review.

## News

Name \_\_\_\_\_

Brandeis Degree & Class Year \_\_\_\_\_

Address \_\_\_\_\_

☐ Please check here if address is different from mailing label.

Please return to

Alumni Office  
Brandeis University  
Waltham, Massachusetts  
02254-9110

# Nostalgia

These scenes of the Brandeis campus remain in the memories of early alumni but are captured for all through Ralph Norman's photographs printed first in the 1952 yearbook. Go back to the past; remember teachers and classmates who shared moments in these buildings. Do you recall conversations, exams, classes? Tell us your memories and send us your old photos of a campus now vastly enlarged and changed.



*The Castle — portrayed here in a wintry scene from 1952—remains a constant on an everchanging and growing campus.*

*Once used as a stable, the Library drew students like a magnet to study for their exams. The Library was demolished in 1962 and the physics building of the science complex now stands in its place.*



*Speech and music classes were held in Waltham Hall, affectionately termed "The Worm" for its curving shape. Surrounded by a grape arbor and apple trees, the building later became the campus store and then was torn down in 1955 to make room for the Kalman science building.*



*Send your response to:*  
Ellen Keir  
Senior Writer  
Office of Alumni Relations  
Brandeis University  
Waltham, Massachusetts  
02254-9110

# Brandeis Review

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Brandeis University  
Waltham, Massachusetts 02254-9110



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Address correction requested